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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

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COME, LORD JESUS!

Oh, my soul, thou heir of glory,
When wilt thou be weaned from earth?
Hast thou clean forgot the story
Of thy wondrous heav'nly birth?

What of earth were worth the getting
If no Saviour's love were thine?
What of loss is worth regretting
If to thee the Lord incline?

All the glow of earthly pleasure
In His presence groweth dim;
Sad the cost of earthly treasure
If to win it loses Him.

Yet, behold Him standing, knocking,
Waiting at thy cold heart's door!
Wilt thou not, the door unlocking,
Bid Him cross its threshold o'er?

Was there ever lover like Him—
Patient, tender, faithful, true?
Still He waits—the night damps strike Him—
Lo, His locks are filled with dew!

In His hands are treasures many;
Is not He the King of kings?
Better far my soul than any
Of His gifts Himself He brings!

Oh, my Lord, I bid Thee enter,
Moved by love's resistless plea;
Thou circumference and centre
Of my life henceforth shalt be.

—*New York Observer.*

WOMANHOOD AND MANHOOD.

The picture of model womanhood, drawn in the thirty first chapter of Proverbs, must be viewed in the light of those days to be understood. King Lemuel's mother evidently had a pretty sensible idea of what her daughters ought to be. In the thirtieth verse, however, she sums it all up: "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." She shows the worthlessness of two prominent things much sought after by most young women, and the value of a third thing frequently neglected. Viewed from the standpoint of to day, these statements are startlingly true. The only idea some young women have is to be popular. If they can gather about them scores of admirers and feminine imitators, they are happy. They forget that beneath the placid exterior of society favor, or friendship, there may be raging the fires of envy, and immediately after the smile of supposed sincerity may flash the eye of scorn. There is no surer way to destroy confidence and harmony in our homes than by a constant round of society extravagances, where nobody says what she means, or means what she says, and where unnatural and distorted forms of life keep the mind in a constant flutter of excitement, and send the revellers back to their humble apartments dissatisfied with their tamer surroundings, and wild with wounded pride and fierce jealousy. I am no cynic. But I hesitate not to say that the woman whose highest ambition is to shine in society, glittering with its gewgaws, keeping time to its bewitching music, courting the favor of its lords and ladies, whether they belong to the peerage of blood or to the peerage of bullion, joining in the rounds of its fascination as though body and soul depended upon keeping the blazing imbecility at its highest point—such a person cannot but be a desperate failure as a true woman and a happy and faithful wife.

Beauty? What is it when disconnected from modesty and virtue? It is worse than vain. It is a treacherous snare. Who would give a straw for beauty of face, if beauty of character be not behind it? Who cares whether the eyes are black or blue, if the soul look not out through them in purity, gentleness and truth? Beauty under the direction of intelligence, and bearing the stamp of religion, may become an irresistible power to lift men up and make them better. Beauty, as the accomplice of vice, can dash helpless humanity upon the reefs of despair. Heaven or hell may flash in a woman's eye, or be included in the contour of a pretty face. Beauty in a home of purity is an angel. Beauty on the stage is apt to be a devil. When beauty leads to vanity, it has destroyed womanly character.

True womanhood cannot exist without the religion of Christ, here called the fear of the Lord. Christianity is not confined to Bible reading, church attendance, and missionary contributions. It is wrought into the very fibre of the converted soul. It is inhaled with the breath, and exhaled in the daily life.

Impelled by this motive, there will follow a disposition to be more faithful in every service, more conscientious in every arrangement, more particular in every plan. Nothing half done will commend itself to a consecrated young woman. Christianity will not invent new talents, but it will urge the very best use of those she has. Were I holding up the lowest possible motive, I would say that it pays to be a Christian. I will make a higher appeal. I tell you that your Saviour asks you to consecrate your life to Him. Will you do it?

With respect to manhood Paul, in his second Epistle to Timothy, II: 15, writes: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This advice is given to one whom we would now call a theological student in preparation for the ministry. The words may with propriety be addressed to any Christian young man. We are all workers in some part of the Lord's vineyard, or we do not amount to much. That person who inherits vast estates; and lets somebody else manage his patrimony for him, while he spends it in self-indulgence, may be a millionaire, but he can never be considered a man. There can be no manhood without industry. Work not only develops the muscles and strengthens the brain, but it builds up the soul as well. There are Christians whose main trouble is stagnation in their spiritual circulation. We have too many rocking chairs in the church. We need more anvils, and hammers, and saws, and adzes. We need more master-workmen, more young men who will shoulder responsibility, and stake their reputation upon success. It is comparatively easy to follow. We need men who will lead. We need men who will consecrate their physical endurance, and persuasive powers, and shrewd foresight, and undaunted courage, and consuming enthusiasm to the work of God. Thus manned, the work of the Church must go forward. We need Joshuas for the battle field, and Nehemiahs for the ramparts, and Peters for evangelists, and Pauls for missionaries. God grant that the Bible portrait of manhood may so impress thousands of young men, the world over, that they shall not be satisfied until in it they can see their own likeness.—*Exchange.*

HOW CAN COMMON LIFE BE GODLIKE?

It is not the brilliant parterres of color in the flower garden which give its chief value to a farm. They are striking and beautiful but far inferior in importance to the acres devoted to raising vegetables, the meadows reserved for mowing, the pastures set apart for grazing, or even the rough wood lots which yield regularly their cords of fuel for the home or the market. So it is not the showy, exceptional events of life which determine principally its character and influence, but rather the spirit and aim which the performance of the often monotonous round of ordinary duties exhibits. Indeed, it is only rarely that he who fails to show fidelity in these proves to possess the energy, skill and good sense which emergencies peculiarly demand.

All this is according to the divine will and plan. Everybody instinctively distrusts a religion which does not shape and rule, at least so far as the evident motives behind them go, the common things of life, and is a religion of Sunday and the house of God alone. The Almighty has caused human life to consist chiefly of comparatively inconspicuous matters and has bidden us dignify and ennoble them by illustrating in them our devotion to Him. This is as merciful on His part as it is wise. Most men or women cannot do great things but must live always on the level plane of ordinary life. There, however, every one, no matter how humble, feeble, or poor, can shine by loving loyalty to God in what we call little things. Thus each of us has as fair and full an opportunity to honor God and win His approval as any one else.

Common life thus becomes Godlike when God's appreciative interest in it is comprehended and the honest effort is made habitually to sanctify it by living as we have reason to believe that Jesus would live if He were here in the flesh and in circumstances like our own. It must not be forgotten, also, that the most uneventful career, though outwardly it may appear actually insipid, is somewhat unlike every other, because of our inherent differences of individuality. God has implanted in everybody something of His own nature, and common life becomes Godlike as fast and as far as this inborn likeness is given room for development and is cultivated. It is only the morally blind, the stupid or the sorely depressed who seriously doubt that common life can be Godlike. It becomes such whenever and to the degree in which it reveals the divine Spirit at work in a human heart.—*Congregationalist.*

WHAT IS THE SOUL?

By Joseph S. Taylor, Pd. D.

In the last issue of the Mennonite Bro. N. B. Grubb showed in a brief and timely article that many people erroneously imagine that departed souls become angels at death. The present writer himself once held this view. It was inculcated in his youth in Sunday-school, and by the singing of such hymns as, "I want to be an angel." There is a silly song used by a prominent actress on the stage, which has these lines:

"Hush, little baby, don't you cry,
You'll be an angel by and by."

There can be no doubt that this opinion is quite common. I remember once hearing some one say to a young lady, in the presence of Doctor Deems: "Virginia, you are an angel!" The Doctor, whose gallantry was quite as charming as his theology was orthodox, promptly replied: "Virginia is a good deal better than an angel. She is a human soul, for whom Christ died. Jesus never died for an angel."

This, however, is not the only point where there is confusion in the popular mind in regard to the soul. Some time ago these questions came up in my young men's Bible class—"*What Is the Soul? What Is the Spirit? What Is the Mind? What Is the Body?*"

I am well aware that science does not pretend to be able to answer the first three. It merely investigates what they (or it) *do;* it is concerned only with *phenomena;* does not presume to possess knowledge of *being*.

Philosophy has given many answers to the question. These we do not care to discuss now.

Theology professes to speak with authority on such a topic. What does the Bible say a *soul* is?

Reserving for a moment the discussion of the Bible answer, it is proper to remark that no phrase is more common in the modern pulpit, so far as my experience goes, than "*body, soul, and spirit.*"

On April 10, 1894, Rev. Dr. E. L. Stoddard, rector of St. John's Free Episcopal Church, of Jersey City, preached a sermon which was afterwards published, in which occurs this passage: Man consists of *three* parts—*body, soul,* and *intellect.* To cultivate one of these departments and neglect the others is no more real education than to develop one arm or one ear and let the corresponding member decay."

On August 26, 1894, a young theological student of Franklin and Marshall College preached at Quakertown, Pa., a sermon in which he used this expressiou: "Man consists of *body, soul,* and *spirit.*"

These examples must recall to the reader many similar ones; for the teaching of the modern Christian pulpit, at least the Protestant pulpit, is apparently unanimously in favor of this three-fold division of the constitution of man.

When young people, who have been taught from their youth up, that they have three essences in their nature—body, soul, and spirit—come to study Psychology, they are likely to be puzzled, for Psychology gives an account of only *two* essences,—a *material* called body, and a *spiritual* variously denominated soul, spirit, mind, ego, subject, etc. It is the business of Psychology to give an account of the non material part of man. If there is a third essence, how is it that Psychology has not been able to discover it? And how can a young man step right out of a Psychology class into a Christian pulpit and make the unPsychological statement that man consists of three parts? Does he doubt his Psychology? If so, on what grounds? Does the Bible teach a trinity of being? This brings us to the main issue.

According to Cruden's *Concordance,* the word *Soul* occurs no less than 400 times in the Bible, and *Spirit* at least 500 times. In the original the two together occur about 1600 times.

In order to get the exact meaning of these words one must of course know Hebrew and Greek. I shall therefore quote one who knows both.

In 1877, Dr. Charles L. Ives, who was then a Professor in Yale University, was teaching a Bible class; and the subject of the Bible teaching on the *natural immortality of the soul* having been brought up, Dr. Ives made an examination of every passage of Scripture bearing on the question. The result was a book entitled, "The Bible Doctrine of the Soul," from which I quote:

"In our language there is a word, which, as we use it, presents the precise counterpart of the Hebrew word for soul. All the marked peculiarities of the Bible use of the latter are exactly reprodnced in our use of the English word. That word is ORGANISM. All that the Bible has to say of a soul, we say of an organism. It pertains to man and *all animals.* [See Gen. 1: 20, 21, 24, 30; Gen. 2: 19; Gen. 9: 10, 12, 15, 16.] Ten times is the Hebrew of "living soul" found in the first nine chapters of Genesis. Once, where it refers to man, it is literally translated in our English version; in the other nine instances, it refers to the lower orders of creation, and in our translation the words "ceature" and "life" are used to conceal the real meaning.] It is material and liable to death [See Lev. 5: 2; Num 19: 11,—our version translates the Hebrew "body," but it *is* "soul"—Prov. 19: 15; 27: 7; Lev. 22: 11; Ps. 7: 2; 22: 20; 30: 3; 16: 10, etc.]

We use organism as the Bible does soul, as a practical synonym for body; the dead organism of an animal is its dead body. When animated by the presence of life, the animal becomes a living organism, as Adam became a living soul." P. 105.

Surely, if this be true, it is very important, and will render it necessary for a great many people to revise their opinions. The passages bracketed above are only a few of those given by Dr. Ives. It is evident that conclusions drawn from the English text alone are misleading, since the same Hebrew word is rendered by different English words. It is instructive to compare the German version with the English and the original. Thus in Gen. 1: 20, we have; Heb. "creature that hath a *living soul*," Eng. "creature that hath life;" Ger. "lebendigen Thieren." In the 21st v. we have: Heb. "every *living soul;*" Eng. "every living creature;" Ger. "allerlei Thier." In the 24th, Heb. "the *living soul;*" Eng. "the living creature;" Ger. "lebendige Thiere." In the 30th, Heb. "wherein there is a *living soul;*" Eng. "wherein there is life;" Ger. "das da lebet."

I have not time to carry this comparison further; but it will be seen that in every one of these few instances the German follows the English, and both are wrong and misleading.

The great truth established by this investigation, if it be correct, is that the soul is a material essence possessed by animals as well as man; that it is in fact, the organized machine wherein the spirit dwells and with which the spirit performs its work on earth; that God meant exactly and literally what he said when he spoke through the Prophet saying: "The soul that sinneth, it shall die." (Ezek. 18: 20).

In the New Testament the Greek word corresponding to the Hebrew *nephesh* and the English *soul,* is *Psyche;* and here the discrepancy between the original and the translations is quite as pronounced and misleading as in the Old Testament.

Thus in Matt. 16: 25 *Psyche* is rendered *life* in English, *Leben* in German; whereas in verse 26 *soul* and *Seele* are used to render the same original.

Rev. 8: 9. And the third part of the creatures which were in the sea, and had *souls* (Gr. Psychas) died." Here again the English translates Psyche "life," apparently to escape the conviction that the lower animals have *souls.*

Rev. 16: 3. "And every living *soul* died in the sea." Here the Eng. and Ger. versions correctly translate the Greek.

The New Testament, like the Old, also teache that the soul may die. Thus, in Acts 3: 23: "Every soul, who will not hear that prophet, shall be destroyed from among the people." In James 5: 20, we read: "Shall save a soul from death."

From these passages and the others where the word *soul* occurs in the Bible, we learn that the soul is *material;* that it *dies;* that it is *buried;* that it *eats;* is *tangible,* etc.; and possessed by *brutes* as well as by *man.*

[*To be Continued.*]

THE CAUSE AND THE CURE OF SADNESS.

The subject for the evening of Sunday, August 26, in the Young Peoples' meeting, at Zionsville was, "The Joy of the Christian Life." A number of questions bearing on this subject had been given out, among others this one: "At bottom what is the cause of all sadness?" It was answered by Josiah Stauffer in substance as follows:

Before our first parents fell in sin they were perfectly happy. No feeling of sadness of any kind was with them. But as soon as they had eaten of the forbidden fruit, they felt the sense of shame a feeling that they knew nothing of before. They had fear of meeting God their creator—also a feeling never before experienced; and so on through the whole train of sad and disagreeable feelings that they never before had any idea of. So that there was some truth in what the tempter said that they should be wiser and be like God. They did get wiser, but it was a different kind of wisdom than they expected to experience.

Sin is at the bottom of all sadness in ourselves and others. Christ came to restore the happiness lost to mankind through the fall. Christ did not complain about any ill treatment that he received as to himself, but he felt sad for the sin that he saw everywhere. And the joy of the Christian lite is only possible when overcoming the evil in us. By the grace and suffering of Christ for us, we can live so that we do not feel the insults and sneers of the world so that we have no sad feelings when we are ill treated but live wholly for Christ, thinking he has suffered for us we are to take every thing for his sake and feel happy even in persecution. But if we feel like to revenge a wrong, we can not have the joy and happy feeling of a Christian. This is the great lesson of to day, to overcome the selfish and greedy feeling which prevails. May the Grace of God be with us, that we can live *so* for Christ's sake. Amen!

For the Mennonite.

FROM FLORIDA.

Here I am in "the land of flowers," oranges, and alligators. The popular belief in the North is that flowers are so plentiful here that a man needs a sickle to cut his way through them; that oranges are strewn about so thickly that a man must shovel his way around them; and that alligators are lying behind every bush and tree to eat you up: but like many another northern notion it is a mistake. Flowers are scarce, and as this is not the season for oranges the ripe article is scarce, (scarcer even than in the north,) while of alligators I have not seen half a dozen, all but two of which were stuffed and these two were captives.

But you say how about Florida and its people. Well Florida land is poor, and many of the white people are still poorer and are called crackers, while the Negroes are too poor to live and too lazy to take the trouble to die.

The better class of white's have nice homes, keep a number of servants and show the same amount of independence and genial hospitality and good fellowship that has always characterized them. They are a cultured and refined people, shrewd in business, Southerners to the core, and exceedingly jealous of their honor.

White Springs is a pretty place, situated on the famous Suwannee River, and is noted as a health resort. The White Sulphur Springs Hotel has numerous boarders all the time from all over the country, especially the north, who come here to bathe in the Sulphur Springs The scenery is quite picturesque, consisting of groves of pine, live oak, and umbrella trees, covered with festoons of moss, making it look like the pictures one sees in fairy books. Banana trees are plentiful as are also the palmetto plant.

The trip down was quite enjoyable and void of everything that would make it unpleasant. We left New York at 3:48 p. m. Tuesday, with a cloudless sky, a calm sea, and every one in good spirits. There were more than a hundred passengers on board the Algonquin, and as I stood in the stern of the ship and saw the hand kerchiefs waving and heard the farewell's being shouted by the friends on the wharf, and felt that none of them were for me, it seemed to me a foretaste of the loneliness I would feel in a strange country and among a strange people. But as we sailed out into the open sea my attention was directed to the sights and sounds around me. At first there was nothing but the ocean and sky, but as we got farther out into the ocean a flock of "mother Careys' chickens," began to follow us. Later an occasional flying fish showed itself above the water, and as we were passing Cape Hatteras a school of porpoise made their appearance and acted as our escort for half an hour reappearing at intervals of several hours. We reached Charleston Thursday night, two hours quicker than the voyage had ever been made before. Friday forenoon the writer spent in viewing the old historic city of Charleston, now almost deserted. Among the sights visited were Forts Sumter and Moultrie, the Barracks, Calhoun Monument—ruins of the Revolution, the Earthquake, and the Cyclone; also the old St. Michael's Church, made famous by the poem "How He Saved St. Michael's."

Leaving Charleston at 12 m. on Friday, we reached Jacksonville at 8 o'clock Saturday morning, having if possible a prettier voyage the latter part than the first. The moonlight as well as the sunrise was especially pretty on the water. After spending all day Saturday in viewing the sights of Jacksonville, I took the 6 30 p. m. train for White Springs arriving there about 10.30 p. m. tired and glad that I had reached my journey's end.

One incident on the journey impressed itself very strongly upon my mind. It was this: At Charleston we took on board an old negro, and as we neared the bar at the mouth of the St. John's River, the captain and all the officers became subordinates and obeyed this one of the once despised race of negroes. An the thought came to me, is it not thus in the voyage of life? In the early part of the voyage we rely upon ourselves, and feel that we can steer our own bark, but when we near the last bar we turn to the once despised Nazarene, Jesus Christ, to guide us safely into the harbor of eternal rest.

Aug. 28, 1894. Harvey M. Clymer.

THE PROMISES STUDIED IN THE SCHOOL OF TRIALS.

Put down all the promises of the Bible on a table for study, and put on one side the table a man who has never had any trouble, or very little of it, but pile upon the table beside him all the encyclopædias and all dictionaries and all archæologies and all commentaries, and on the other side of the table put a man who has had trial upon trial, disaster upon disaster, and let him begin the study of promises without lexicon, without commentary, without any book to explain or help, and this latter man will understand far more of the height and depth and length and breadth of those promises than the learned exegete opposite almost submerged in sacred literature. The one has the advantage over the other because he has felt the mission of the frosts. Oh, take the consolation of this theme, ye, to whom life is a struggle and a disappointment and a gantlet and a pang. That is a beautiful proverb among the Hebrews which says: "When the tale of bricks is doubled, then Moses."

Mild doses of medicine will do for mild sickness, but violent pains need strong doses, and so I stand over you and count out some drops that will alleviate your worst troubles if you will only take the medicine, and here it is: "In the world ye shall have tribulations, but be of good cheer; I have overcome the world." "Weeping may endure for the night, but joy cometh in the morning." Thank God for frosts. What helped make Milton the greatest of poets? The frost of blindness. What helped make Washington the greatest of Generals? The frosts of Valley Forge. What made it appropriate for one passing John Bunyan's grave to exclaim, "Sleep on, thou prince of dreamers?" The frosts of imprisonment. The greatest college from which we can graduate is the College of Frosts. Especial trial fits for especial work. Just now watch, and you will see that trouble is preparative and educational. This is the grindstone on which battle-axes are sharpened. Without complaint take the hard knocks. You will see after awhile, though you may not appreciate it now, that by the breath of a good and loving God frost is given. Let the corners of your mouth, so long drawn down in complaint, be drawn up in smiles of content."—*Rev. T. deWitt Talmage, D. D.*

As the flower is gnawed by frost, so every human heart is gnawed by faithlessness. And as surely, as irrevocably as the fruit bud falls before the east wind, so falls the power of the kindest human heart if you meet it with poison.—*Ruskin.*

WHAT MASONRY DOES FOR A MAN'S SOUL.

I am now an old man, down near the River, and have spent the most of my life in the service of my Master as a minister of the Gospel of Jesus Christ. I wish to give to our readers a little of my experience and knowledge of what Masonry will do for a man. Years ago, when in the prime of life and active work, I was asked to join the Masonic lodge, and the offer was made to me that if I would join, it should cost me nothing to take any degree, no doubt the object being to give character and add influence to the lodge, being urged and invited in various ways. I plainly told them I would not go where I could not take the Lord Jesus Christ with me. And in later years I lived by a neighbor who was a Mason in good standing and who departed this life two years ago. As a neighbor and citizen, he was good and kind, always friendly and sociable, but no Christian. The time was when he enjoyed the life and power of God in the soul, but after becoming a Mason that life faded and died, and he was no longer found in the house of prayer. As a neighbor, I visited him frequently and talked with him on the principles of Masonry. He claimed that a Mason in addressing God the Father as the supreme ruler and great architect of the universe included Jesus Christ. My answer was: "He that is ashamed of me and of my words, of him will I be ashamed before my Father and the holy angels." And "No man cometh unto the Father but by me."

Then during his sickness I visited him, and one day he said to me: "Elder, I have been a Mason for about twenty years, and to the best of my knowledge I have never heard the name of Jesus Christ used in the devotional exercises." I replied: "And yet he is the only way of life and salvation." He said: "Yes." And when nearing death and talking to no one in particular, he said: "We went to the gates and they would not let us in. They did not know we were wanderers from the feet of Jesus." And with almost the last breath he was heard to say: "Most Worshipful Grand Master," and other Masonic phrases. Thus he died and was buried with all the honors, pomp and show of Masonry, which I consider a disgrace to Christianity. May God help us as a church to ever stand true to the principles of truth, righteousness and reform, and in the name of Jesus Christ to stand before the world as a beacon light to guide immortal souls to the haven of rest.—*Aquila Purtee, in the Christian Conservator.*

KING'S WORDS.

Tell them; publish them; sing them; "repeat them o'er and o'er again." Speak them lovingly, earnestly, faithfully. Be the King's messenger with the King's message. Mind your business in telling of the King's words; not your wisdom, nor eloquence, nor smartness; not your goodness, nor righteousness, nor holiness, but let "My Lord speak," and His Word will be quick and powerful. His precious words will be ever so much more quieting, restful, and useful, than any words that we can speak. It may be "just a word for Jesus," a little word spoken in love; not argument, not invective, not judging, not with shame-facedness, but with a sweet boldness, an assured confidence, that will make them seed words for the reaping bye and bye.—*Stephen Merritt.*

THE MENNONITE.

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A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., OCTOBER, 1894.

With this number the MENNONITE begins its tenth volume. For nine years it has been a regular visitor in many homes and has been as we trust a means of blessing to many a constant as well as here and there an occasional reader. The number of visits made has kept on increasing from month to month until now they number about 600. The number of readers, of course, greatly exceeds this. While this is gratifying, we must not be understood as complaining when we say that these numbers ought to be multiplied. There are many homes yet in which our paper with its monthly information from the various parts of our church and its missionfields and with its timely articles on Christian thought and work would be a great help in the religious life of young and old. The reason in many cases that the paper is not taken is because it is not known, and here is where a little missionary work on the part of our readers would be of great service. Let us set our aim for this year a notch or two higher and strive under the providence of God to round up the first ten years of the paper's life with a greatly increased circulation. Show the paper to your neighbors and friends who do not have it. To circulate good literature is one of the most effective ways to work for Christ. Try it.

A word as to your subscription money. Prompt payment is essential to the success of any business, and that of publishing is no exception. The smooth running of the machinery in the publishing of a paper depends very much upon the promptness of the subscribers in attending to their subscription accounts. A number of our subscribers are very prompt, to their credit be it said. Let all follow the example of these. The individual amounts are small but they soon aggregate to sums needed from month to month to pay the bills. It is not necessary for you to wait for a statement to be sent you. You can see on your label to what month your subscription is paid. Just stop right here and before reading farther look at the label. If you find that you are in arrears or that the subscription is run out, we need not tell you what you ought to do. Do it.

A word of appreciation and encouragement spoken in season acts like an invigorating cordial. Such words come to the editors once in a while and are in turn greatly appreciated. One of those lately received will interest our readers as well as ourselves and we therefore copy it here verbatim: "I can not but congratulate you on the spirit you manifest in your little paper "The Mennonite," *attacking the enemy in its own camps*, as *alcoholism* and *secretism*. It is my candid conviction that in accordance with God's word, these things can not only not be harmonized with the spirit of the Gospel, but *that the time must come that no church, organization or congregation can lay any claim to Christianity whatever, that winks at alcohol or secret societies. They are the devil's agents in the highest degree*, and God's people must learn to see it in this light throughout the world, and not only separate themselves from them, but with the help of God's word fight them openly. I am glad to see that your conference and your little paper assumes this attitude. May God bless you in your endeavors !"

We print in this issue the first part of an article by Bro. Taylor of New York, on "The Soul." While in this incompleted form, it would be unfair to publish a criticism on the same and we therefore reserve what we may have to say on the subject until the reader shall have the article complete. We can not refrain, however, from throwing out a few hints by way of caution to the reader, to which we think Dr. Taylor can take no exception. In the first place, let the reader read the article carefully and prayerfully. Let him look up all the passages noted, noting carefully also the translations given in the margin: he will find there, in many instances at least, the literal rendering which Dr. Taylor wants. Let the reader bear in mind, further, that those who made our translations were, of course, familiar with Hebrew and Greek as well as Dr. Ives, and the supposition that they mistranslated "to conceal the real meaning" can not be allowed for a moment. And finally let the reader consider whether the confusion on this subject, which we agree does exist to a greater or less extend, is not a confusion of terms rather than of ideas, the result of a wrong use of terms in common language rather than of the Bible use of the terms. In common language we have come to call the spiritual, immortal part of man "the soul," while in the Bible this term is primarily used in another sense. The criticism must therefore be applied not to our conception and our faith in regard to that which we call soul, but rather to our use of the term in which we fail to distinguish as the Bible does between soul and spirit.

A correspondent from one of our congregations recently reported the baptism of several young people at an *unusual* time, viz., not on the day of Pentecost which is the customary time for this ordinance in that congregation. The tender and even apologetic tone in which this break into a long established custom is explained, speaks well for the intention of the correspondent who evidently wishes to deal gently with the weak consciences. But the simple necessity of such an explanation shows the existence of a custom which is, we are sorry to say, too general in our congregations. The correspondent expresses his own view, with which we of course fully agree, when he says: "We are however not bound to any particular day or days, for as soon as the sinner has come to a realization of his lost condition, and has sought and found forgiveness of sins in the blood of the Lamb, he is entitled to receive the seal of baptism as was done in the house of Cornelius and with the Ethiopian Eunuch and many other cases, Acts 8: 37–38; 10: 47–48, etc." In ad hearing to the practice of having only stated times, and these sometimes after long intervals for the administration of baptism, the Minister of Christ assumes a terrible risk and a great responsibility. What about those who during these intervals are converted and though in their hearts desiring to follow Christ's injunction and receive baptism have not the courage to ask for it in disregard of the custom, and perhaps die unsatisfied in this their desire? We believe that even such will receive "according to their faith," but will not those who are responsible for the hindering custom have something to answer for?

CONFERENCES.

The semi-annual meeting of the Eastern District Conference together with the ministers' conference will be a part of history by the time this number of the MENNONITE gets into the hands of the readers. The program will be found in the last number and the reports will be published next month. The place and time of the meetings are East Swamp church near Quakertown, on Monday and Tuesday, October 1st and 2d.

The annual conference of the Northern District will be held in Childstown, South Dakota, beginning on Monday, Oct. 15th, preceded on Sunday by Missionary meetings, morning, afternoon, and evening, and followed on Wednesday by a Sunday School convention. For a basis of the specific work of the conference the following subjects will be discussed and the persons whose names follow the subjects are appointed to open the discussions: 1. The unity of the spirit essential to blessed work in our congregations, by S. F. Sprunger; 2. The winning and care of our young people, by H. H. Regier; 3. What can be done to bring the lay members of our congregations more into actual participation in our conference work? by D. Goerz; 4. The dangers and advantages of our denomination, by J. Hege; 5. How can we best further the united work of our people? by J. J. Balzer.

The annual conference of the Middle District will be held in the Bethel congregation at Tipton, Mo., on the 11th and 12th of this month. Besides the reports of the various committees essays on different subjects will be read to open the way for conference to take such action as may be well for the advancement of the work. These subjects as announced by the program committee are as follows: 1. How can congregations without ministers best be provided for? by John Moser; 2. The object of protracted meetings and their adaptation to the end sought, by Ph. Roulet; 3. What can the Middle Conference do in the interest of education in our denomination? by N. C. Hirschy; 4. How can the standard of the ministry in our denomination be elevated? by M. S. Moyer; 5. What can conference do to bring about a closer union among the Young People's Societies of our congregations? by Chr. Schowalter; 6. How should mission festivals be held? by C. H. A. van der Smissen.

The annual conference of the Western District will be held in the Bruderthal congregation near Hillsboro, Kansas. The source of our information does not contain a mention of the date for this conference and we can therefore not give it.

The greatest fame of Christianity is the fame of the cures she works, her greatest glory the glory of the saints she trains, her own unshared renown, of sinners renewed in the image of God; and wherever works of this kind are noised abroad in any community, there the preacher will not want hearers, there the sower will not be without a field.—*Rev. William Arthur.*

NOTES FROM VARIOUS POINTS.

The brethren in Manitoba have formed a society which has for its object the establishing of a public library for South Manitoba.

The Pennsylvania State Christian Endeavor Convention will be held in the city of York on the 17th to 19th of this month. A number of our societies will be represented.

The Gretna Normal school, Bro. H. H. Ewert, Principal opens its fall term on the 2d of this month. The attendance promises to be good. This school is doing a good work for our people in that colony by preparing efficient teachers both for the district schools and for the congregational schools, who at the same time become active and efficient workers in the church.

A correspondent of the *Bundesbote* from Summerfield, Ill., writes, under date of August 23, of a narrow escape from injury by lightning. Bro. van der Smissen, Pastor of the Summerfield congregation, was standing one day during a severe thunder storm with a number of children near a window in the school house where he was engaged teaching the parochial school, when the lightning struck into the building passing from the steeple down along the waterspout into the ground right below the window where they stood. That under the gracious providence of God they all escaped uninjured was the cause of heartfelt thanksgiving in the congregation and the whole community.

OUR YEAR BOOK AND ALMANAC.

This annual is now ready for distribution. As indicated inthe title, the book is filled with information of especial interest to Mennonite readers, among other things a list of about 800 Mennonite ministers of this country. It was the aim of the committee to bring together as much information on the status and work of our church as they could obtain and compress into the given space. The almanac pages contain a complete list of the Sunday School Lessons for the year and the Daily Bible Readings as selected by the International Bible Reading Association. The astronomical calculations are full and reliable being furnished by a professional calculator. With these and other different features we feel confident that this little annual will prove itself a very handy and acceptable as well as religiously useful household companion for the year. Orders will be promptly attended to by either one of the under signed at the following

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For the Mennonite.

A COMMUNICATION.

Dear Friends and co-laborers! The communion services in our congregations are again approaching. It is a season of joy and refreshment to the soul to meet with the dear brethren and sisters in the Lord, at the sacramental feast of remembrance of the death, and suffering of our Lord, and Savior Jesus Christ.

It is still with some reluctance that we must taste the intoxicating cup on such a solemn occasion. In our native country, we were accustomed to the unfermented fruit of the vine, and cannot believe, that our Lord used any other.* He always went about doing good and healing the sick and all manner of diseases; and it would not have been his nature to give, or make wine, that was intoxicating.* Such wines, and strong drink are the cause of so much misery, poverty, suffering, and crimes in this world.

Should we not be more like Jesus, and labor more for the welfare and salvation of our fellowmen, instead of trying just to gratify our carnal desires and caring nothing about our example and influence? The apostle Paul gives us a very good example when he says, "If eating meat, or drinking wine, makes my brother to offend or stumble, I will eat no flesh while the world standeth." In the Old Testament strong drink was strictly forbidden; and was its use ever sanctioned by Christ in the new? I believe not. Have we as Christians any right or any reason to use such at the Lord's Supper? The taste of alcoholic or fermented wine, leads many a young man, or reclaimed drunkard to ruin.

It is just as handy and as easy to have the unfermented if we desire it. Any one having grapes can make it. It is just as easy to seal grape juice in cans as grapes. And we all know that sealed fruit does not ferment if properly sealed. Let us consider, and ponder over this subject prayerfully, as the welfare of immortal souls is at stake. Let us wake up to a sense of our duties. The minister of the Gospel, especially, has a great responsibility resting upon him in this line. We are glad to learn, that some sister churches have adopted the use of unfermented wine at the Lord's table, and let us as Mennonites not remain in the back ground.

A sister lately said to me she wonders why our chuches do not use the unfermented wine. There may be some that do, but not to my knowledge. I could not ease my conscience until I wrote this; although done in weakness may the Lord's blessing go with it. Would be pleased to hear more on the subject form others.

Yours for the Master,

A SISTER.

*) Desiring not to cut off the expression of honest convictions though not in all points agreeing with our own we give place to this communication. On the question of the kind of wine made and used by Jesus the preponderance of evidence points to fermented. But this does not say that at the present time under existing circumstances among us, he would do the same, and this is the question really in point when we consider what kind of wine we ought to use.—ED.

GENERAL CHURCH INTELLIGENCE.

The women of the United Brethren Church raised $14,753 last year for work in Africa, China, and among the Chinese in this country, with a constituency of 43 branch societies, 461 locals, and 7228 members.

Thirty-six young women have just graduated from the Chicago Training School. Of this number 7 will enter a foreign field, 4 will enter various departments of the home field, 1 will marry a Methodist minister, and 19 will enter Deaconess work.

Many Catholics in Italy send their children to Waldensian schools. Being both sincere Christians and good Italians, they find that in the public schools religion is under the ban, and in priests' schools patriotism. In the Waldensian schools they find religion and patriotism reconciled.

Bishop Thoburn tells of a Methodist church in Montclair, N. J., whose membership is not large, and which contains no wealthy men, which yet during the year ending April 1st, contributed $4200 for foreign and home missionary work; while including the amount collected by the Woman's Missionary Society, the total sum exceeded $5000.

On the 18th of July 18 young people were baptized in the Mennonite church at Roseland, Adams county, Neb. They were baptized in the water with water, as that was their perference. It was estimated that about 500 people witnessed the ceremony. In the Walnut Creek congregation, Holmes county, Ohio, also 18 persons were recently baptized in the same manner. A large throng assembled upon the banks of the stream to witness the solemn ceremony.

The *Christian Leader*, of Cincinnati, says: "The paraphernalia of many of the so called Christian Churches, reminds one of a 'Circus Troupe.' These churches make the boast that they have caught the 'spirit of the age,' which being interpreted, means the secularization of the churches—the effacing of the image of Christ, the absorption of spirituality, the blunting of all moral perceptions, disrespect of all sacred things. In all church festivals, and in the 'dedication' of church chapels, where mountebunks are hired and auctioneers to appeal to the vulgar throng for money to wipe out church debts incurred by ambitious pastors and parlor-dancing church members you see the performance of a 'circus troupe.'"

Statistical Report of the Sunday Schools Belonging to the Eastern District Convention.

NAME OF SCHOOL.	SUPERINTENDENTS.	No. of Members at the beg.	No. of Members at the end.	Average attendance	Number of Teachers.	Volumes in Library.	MONEY RAISED For the School.	MONEY RAISED For the Charities	MONEY RAISED Outside	Sessions held.
Deep Run,	A. M. Rickert, H. G. Shaddinger.	78	100	74	9	100	$ 42.65	....	$ 52	
Flatland,	D. M. Landis, J. M. Landis.	89	...	47	8	....	27.00	....	39	
Hereford,	I. H. Bechtel, A. S. Berky.	163	156	97	14	360	78.97	12.00	59	
Philadelphia,	C. H. Moyer.	425	450	269	28	567	698.41	5.94	52	
Phila. Mission,	Peter Kline, Harvey Shelly.	69	116	60	11	....	139.65	....	....	
Schwenksville,	S. H. Heimer.	60	...	40	....	....	25.00	5.00	52	
Saucon,	J. B. Clymer,	100	85	70	7	....	37.05	....	52	
Springfield,	Joseph D. Moyer, Jacob Y. Moyer.	49	47	...	5	....	24.00	....	39	
East Swamp,	U. S. Stauffer, A. G. Trumbauer.	94	95	56	10	129	20.00	...	50	
West Swamp,	F. Rosenberger, S. M. Rosenberger.	134	...	99	16	200	37.00	28.00	49	
Souderton,	J. D. Moyer, H. D. Detweiler, M. Moyer.	125	156	95	17	75	104.14	....	52	
Upper Milford,	Wm. M. Gehman, A. Z. Shelly.	76	85	53	8	254	22.25	13.47	48	

MISSION DEPARTMENT.

FROM MISSIONARY PETTER'S REPORT.

Missionary R. Petter writes as follows to the Missionboard, of his work during the second quarter of the present year:

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Thus writes the apostle Paul to the Corinthians, and to us all who are engaged in the work of Lord. To the children of this world the work for the Lord seems to be entirely in vain. Even Christians see at times so little fruit of their labors, that their efforts seem to them to be in vain. Yet Paul teaches that whatever is done "in the Lord" is not in vain, and this must be true. We need only to try it and experience will testify of the truth of the apostle's teaching. The church of Christ has undertaken many a thing and has failed, simply because it has not done it "in the Lord." What good can come from the most glittering results if the Lord does not approve of our work? What good can outward paint do to a post that is rotten and decayed within? Applying this to our Indians, what good results will all the efforts put forth by the Government for the civilization of the Indians accomplish, as long as their hearts are not renewed by the grace of God? What will the knowledge of labor profit the Indian, as long as he is not willing to work? It is not so much a lack of knowledge how to work as a want of willingness to apply this knowledge from which our Indians suffer. They are destitute of the necessary religious-moral power. As long as their hearts are bound by the fetters of satan they necessarily lack the requisite will power. Besides this they have to contend with a multitude of lusts, temptations, and heathenish practices, whereby their power of volition is well nigh exhausted.

"Where there is a will, there is a way." What our Indians need above all is a renewed, a sanctified will. Without this all efforts towards civilization will prove futile. This renewing of the Indians' hearts is the object of our missionwork and the aim of all our mission workers. As long as we persue this aim our labors will not be in vain. To this end we also labored among the Cheyennes during the past quarter, both at home and abroad.

As before we again had numerous visits from Indians at our home. We do not exaggerate when we state, that during the quarter just past we had, on an average, ten Indian visiting us daily. This gave us so many opportunities to either directly or indirectly bring nigh to them the word of God. At the same time I had many opportunities to administer physical aid to sick and suffering ones. On account of a scarcity of wholesome food for the Indian mothers their children were destitute of the necessary natural nourishment. This opened a wide field of labor for my dear wife in rendering a much needed physical aid. Besides this she had to answer many questions in regard to the making of clothes, and other women's work, etc. In this way constant opportunities are offered us to be of benefit to the Indians, besides the preaching of the Gospel to them. Some of these Indian visitors remain for a great while, and ask all possible questions.

One day one was looking at my terrestrial globe and said "What this is?" His friend,who was sitting by his side, said, "It is a mystery, there is a man's head within it." I told him, "No, it is to represent our earth." Then I had to explain to him that the earth is round, and that it revolves daily on its axis, etc. Then one of them, putting his finger to his mouth, said, "Now I understand why people during the night lie down and sleep." When asked why, he said, "Because if we would not do so we would fall off." An old magician, while earnestly engaged in conversation, drew his chair up to me and said, "You told us last spring that there is only one God, and that all others are not Gods. I have meditated over this by night and I now no longer believe in evil spirits, and other gods. God, the Great Spirit, is the only God, and when I now visit my sick people I only pray to this one God." Another one came and said, he feared his child was possessed with an evil spirit; everybody told him so, and they did not know what to do. The child had St. Vitas Dance. I gave him instructions how to obviate the disease, administered some medicine, and told him how to use it. After ten days the man returned and with joy on his countenance said, "My child is entirely restored." This case, as many others, startled the Indians, and they are a means in bringing them nearer us. Many come and tell us how they have meditated over certain passages of Scripture which they had heard two years ago. Others tell us of their desire of having portions of Scripture in their own language. They request me to teach them to read and write their language and to have a Cheyenne book printed for them, so that they can read "the way of God" from the book themselves. I told them if the Lord permitted that a church be built, that then their request in regard to the book should also be granted.

In company with brother Horsch we some time ago visited the Washita Cheyennes. During this visit Brother Horsch had ample opportunity to learn that tent life is not altogether romantic. Yet at the same time he learned that the work among these Indians is not an ungrateful one. Through this our visit he also got acquainted with his future field of labor. On account of the swollen condition of the river we could not extend our visit as far as we had intended. It was our intention to also visit the Red Moon Cheyennes on the upper Washita; but as we could not cross the river we were prevented from doing so. Last week however they all came to this place. They tell us how they waited for us to come to them when they heard that we were at the Washita, how they were disappointed when we did not come, at the same time thinking however that the high water had prevented us from doing so. One of their chiefs said, "When you come I will call the white people of our neighborhood together, so that you may tell them of God too; I believe they know less of Him than we do, because they are doing so many bad things, and are trying to teach us that which is bad too." Everywhere during our visits we had the privilege to perceive, how the "labor done in the Lord" is not in vain among our Indians.

During the past week, and probably for some time yet, most of the Cheyennes are gathered here, and consequently we have not to go a great distance to meet them.

I am pleased to learn that the Missionboard intends to have a church erected at this place. May the Lord grant His blessing to this under taking! With kindest regards,

R. and M. PETTER.

Bishop Tucker states that a Uganda man will willingly work three months to obtain a copy of the New Testament.

GENERAL MISSION NOTES.

The growth of the missionary spirit in Ireland may be inferred from the fact that while two years ago there were only 5 men preparing for work in the foreign field in connection with the Presbyterian church, now there are 28.

Hermannsburg, owing to disagreement with the Australian Lutherans, resulting from home controversies, has given up its Australian and is likely to surrender its New Zealand Mission and confine itself to its three fruitful missions among theZulus, the Beschuanas,and the Telugus.

In the decade 1880–90 no fewer than 24,000 persons left the Roman Catholic church in Germany, and connected themselves with the Protestant, while during the same period the Catholics won from the Protestants only 4700. In all districts except Bavaria the converts from Roman Catholicism exceed in number those from Protestantism.

The *Macedonier* raises the question where the first Protestant baptism of heathen took place, and decides that it must have been in Virginia in 1587. By Virginia is meant here the abortive colony planted by Sir Walter Releigh in what is now North Carolina. The converts, therefore, with the whites, must have perished or reverted to savagery.—*Missionary Review.*

Said the great missionary Alexander Duff, D.D., in an address: "These men tell us they are not so *green* as to waste their money on Foreign Missions. They describe themselves too well; for greenness implies verdure, and the beautiful growth of rich herb and foliage. But not a single blade of generosity is visible over all the dry and parched Sahara of their selfishness."

An account of the last martyrdom in Madagascar concludes with these touching words: "Then they prayed, 'O Lord, receive our spirits, for Thy love to us hath caused this to come to us;' and lay not this sin to their charge.' Thus prayed they as long as they had any life, and then they died safely, gently; and there was at the time a rainbow in the heavens, which seemed to touch the place of the burning."

An open-air mission has been organized by Rev. Shinoke Nagasaka, a Japanese convert of no ordinary power. His labors in Hawaii for his own countrymen led to his becoming a member of the Salvation Army in San Francisco, that he might be thoroughly initiated in its methods of open-air work. He has twice been permitted to visit Korea in a warship, and is the only Christian preacher who has been allowed to present Christ to the navy of his own country.

A correspondent from Shelly, Oklahoma Territory, writes:

"The Indians realize the benefits of civilization more than ever, especially that of religion. They begin to come to attend our meetings at Shelly. On Aug. 12th, Mr. Kliewer spoke to the Indians present, in Arapahoe. He showed them how Jesus came into this world to save sinners. The next Sunday the Indians came again and some from Seger. Then Mr. Kliewer told them how Jesus prepared the way for us to heaven. John Lefthand, an Indian, served as interpreter. Two other Indians, Two-Baby and Waaten, spoke to the audience in Arapahoe. Waaten closed the Indian meeting by prayer. Mr. Kliewer then delivered a sermon to the whites. Last Sunday we heard Rev. D. Gæddert, who preached at Shelly.

SUNDAY SCHOOL.

THOUGHTS FOR REFLECTION.

We hardly know Christ till he puts on his crimson garments, on the cross we look into his inmost heart and behold what manner of love he bore toward guilty men. "A suffering Savior bears the palm for me." A wounded Savior is my Lord and my God. The lower he went for my redemption, the higher does he rise in my soul's loving esteem. Our fellowship with Jesus largely flows along the great deep of his suffering; and to me, at least it is then deepest, truest and sweetest.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 1.—October 7th.

Jesus at Nazareth.—Luke 4: 16–30.

For some time Jesus had been in Judea engaged in bringing the Gospel message to the Jewish people and their rulers. He now returns to Galilee his native country, and Nazaseth his home town, where a more ready acceptance of his message might be expected. But, no, here too was fulfilled the words of John,—"he came unto his own, and his own received him not." Our lesson presents Christ as a *worshiper* and a *preacher*. It was our Lord's custom to regularly attend the worship of God on the Sabbath, wherever he was. Here is an example for all to follow. To worship God publicly is the duty of every individual. Better to attend the most indifferent worship than not attend any, especially on the Lord's day. It is not the manner of others, but the time and place, and your own manner which must be considered. The subject of his sermon here as every where was—HIMSELF AS THE MESSIAH AND SAVIOR. The prophecy quoted was fulfilled in him. As the focus of all prophecy, Jesus could and should call public attention to the fact. Jesus was fully and wholly under the influence and guidance of the Holy Spirit. Every true minister of his Gospel must have the same power. Men are poor, captives, blind, bruised, troubled. Jesus brings to them unsearchable riches, true liberty, clear sight, healing of body and soul. His rejection at Nazareth did not change the truth he preached; it was a type of his rejection by the whole nation. His allusion to Naaman was an intimation that the blessing from Messiah would be to Gentiles before Jews.

Lesson 2—October 14th.

The Draught of Fishes.—Luke 5: 1–11.

"They pressed upon him and heard the word of God." So if we would hear the word of God, we must come to him. Christ is the Word of God, and his words are the words of God. When we are emptied of self, as these ships were emptied of the fishermen, Christ will possess us and speak from us and through us to men. Our Lord recognized Simon's ownership of the vessel and prayed him to put it in position to be used. So he recognizes our free moral agency and asks, rather than commands, us to "present our bodies a living sacrifice." "If a man purge himself, he shall be a vessel unto honor, etc." Let us put our crafts in order, and thrust ont from the world to which we are tied, and the Lord will show us what use he can make of us. Simon had little expectation of catching fish, but being true to the Master's command, he was richly rewarded. He was convinced and convicted of sin, received words of comfort and a higher and nobler calling. Christ convicted him in order to save him, and use him to save others. It is still the same way the Lord works.

Lesson 3.—October 21st.

A Sabbath in Capernaum.—Mark 1: 21–34.

As in lesson first, so here, we find Christ in the synagogue teaching on the Sabbath. In addition to this we see him in the home and on the street on the Sabbath day. In the synagogue he taught with authority. He knew his divine mission and was not afraid to assert it in the manner and matter of his teaching. In the synagogue he found one possessed with the devil. Strange! Still it is the same to-day; the sanctuary draws into itself all sorts of human character; the rich and poor, the best and the worst are there. But if Jesus in his power and authority is there too, there will speedily be a change from the worst to the best. In the home Jesus found disease, and consequently sadness. "And anon they tell him of her." They went to the great physician. The disease was dispelled, and strength to perform household duties was restored, and in consequence sadness was turned into joy and gladness. This was Simon Peter's home; note what a blessing has already come to the newly chosen servant of Christ. (Les. 2). When any one chooses the service of Christ, it is a good thing for himself, his children, his wife, his parents, his servants, and all around him. On the street the same work of grace was continued in the evening.

Lesson 4.—October 28th.

A Paralytic Healed.—Mark 2: 1–12.

The palsy is a disease which deprives the part affected of sensation or the power of motion, or both. The disease in its worst form is generally incurable. This disease is a type of sin. Sin in the soul takes all the forms which paralysis does in the body. (1) Sometimes it takes away or dulls the sense of feeling. Its victims are insensible to the goodness of God, the appeals of reason, the truths of religion. (2) It sometimes weakens the will, so that even when men would do good, evil is present with them. They put off duty; they know, but will not come to a dicision. (3) Sometimes it produces a fixed condition of evil, with intense tortures of conscience. The only hope of cure is in going to Jesus the Savior. To this often tends the help and influence of friends, pastors, teachers. Forgiveness and healing are of relative importance, and must go together. The first need is forgiveness of the sins that separate us from God; then follows healing of the soul from its sinful nature. Spiritual paralysis has its root in unforgiven sin. The proof of forgiveness of sin and cure from the palsy of sin is the results that follow in renewed lives.

THE CHURCH'S DUTY.

The same Divine lips which said "Go preach," said also and equally to His disciples, "Go *teach*." J. H. Vincent says: "There is just as much Divine authority for the Sabbath-school as there is for the sanctuary—no more." Our Divine Lord and Master himself repeatedly astonished his own disciples by his particular notice of and care for little children, and with sore displeasure he rebuked his followers for hindering them to come to him.

THE YOUNG PEOPLE.

READY.

Ready to follow God's command,
Ready to labor, heart and hand,
Ready to conquer every foe,
Ready the seed of trnth to sow.

Ready to cheer the sad and weak,
Ready the erring soul to seek,
Ready with songs to praise the King,
Ready with all we have to bring.

Ready as soldiers, firm and true,
Ready our Master's work to do,
Ready to hold our banner high,
Ready to dare, and do, and die.

May these verses be the sentiment of every member of the various young people's Christian organization, C. E. or otherwise. The Master calls ready and willing workers; his cause needs such, the church in all her work needs them. Blessed the church and happy the pastor who have a corps of ready young people, to follow God's commands, to labor, to fight, to witness, to dare, and do, and die for Christ and his cause.

CHRISTIAN ENDEAVOR TOPICS.

OCT. 7.—The Duty and Rewards of church going.—Heb. 10: 25.

OCT. 14.—How Christ Helps in our daily tasks. Col. 3: 12–17.

OCT. 21.—Which of Christ's teachings seems to you the most wonderful? Mark 1: 22; Isa. 9: 6.

OCT. 28.—What Christ heals and how. Matt. 8: 5–17.

PENNSYLVANIA CHRISTIAN ENDEAVOR CONVENTION AT YORK, OCTOBER 17–19.

Nearly fifty thousand Pennsylvania young people are looking with interest towards the great C. E. Convention to be held at York, Pa., on 17 to 19 inst. Three thousand delegates are expected, and elaborate preparations are being made for their reception. The Auditorium, in which the convention will be held, is an ideal building for the purpose located near the centre of the city. It is an immense brick structure, seating comfortably 4,500 people.

A MOTHER'S INFLUENCE.

A young man who was being examined preparatory to uniting with the church, was asked, "Under whose preaching were you converted?" "Under nobody's preaching," was his reply; "I was converted under my mother's practising." What a tribute to a consecrated motherhood was that young man's answer! How very near to Christ must that mother have lived!

India has now 72 Christian Endeavor Societies, Japan, 59; the West Indies, 44; Turkey, 38; China, 23; and Madagascar, 30. In missionary lands there are in all 2,740 societies.

If one wishes to reap a harvest of love from those around him, he must remember to plant the right kind of seeds. Selfish seeds do not grow love, or make the sower lovable.

"Suffer little children to come unto me, and forbid them not." It would do us good to read that verse at least once a week, and take a little time to consider whether there is aught in our words, actions or manners to repel the children from Christ.

GEMS FROM MISS WILLARD AT CLEVELAND C. E. CONVENTION.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All that's bright in woman's story
Radiates from its form sublime.

***

We are not here to seek a following; we are here to lift an ensign.

***

We are glad to claim that the Woman's Christian Temperance Union is a sister beloved of Christian Endeavor.

***

We live in an age when the Christianity of conduct is getting about.

***

Whoever speaks of competition has breathed out a curse upon the race; whoever speaks of co-operation has breathed out a blessing.

***

If one foot should say to the other, "I will outdo you in a walking match," then might man say to woman, "We'll see who'll get ahead."

***

The old law says, "Husband and wife are one, and that one is the husband." Christianity and the Woman's Christian Temperance Union say, "Husband and wife are one, and that one is—husband and wife."

***

I believe that woman is to bring brightness wherever she goes, and that she is to go everywhere.

***

I believe that the custom or the party that cannot bear the presence of a good woman deserves to die and will die.

***

The vested interests of motherhood shall yet in the estimation of this republic outrank the vested interests of brewer, distiller, and saloon-keeper.

***

I believe that the inviolate sea will yet salt down this continent for prohibition.

***

Strike out into the forest of prejudices, and blaze the trees!

***

We have declared that we will dissect out the alcoholic nerve from the body politic, and wherever the scalpel leads us we will go.

***

I believe that every brain is like an open furrow, and every word is like a seed dropped in.

BAD COMPANY.

Poor company may be a little better than none. Bad company is certainly a great deal worse. One scabby sheep spoils the flock. One rotten apple will often ruin a dozen which may lie around it; while all the sound ones in the world will not restore one that is decayed. Just so a man or boy who is corrupt will infect many others. Intelligence, prudence and wisdom, purity, righteousness and truth in our associates, tend to elevate us, and improve us in every good quality. Ignorance, rashness and folly are contagious; and many a man has been led to ruin by the exciting influence of evil associates. We have too much powder lying around to allow such fire to come near it. Our tastes will largely decide the company we keep. Like seeks like. Water finds its level, Birds of a feather flock together. And if we find our associates tending downward, it is time to stop. "He that walketh with wise men shall be wise; but a compauion of fools shall be destroyed.

No material gain can compensate us for the loss of leisure, or the loss of those powers by which we appreciate nature, books, art, and the beautiful things of life. I have known men who have been so intent on making money that at fifty they have been incapable of any idea that was not mercantile. The rim of the guinea was for them the horizon of the whole world. A decent dog had the advantage of them every way in the interests of his life and his general behavior.—*W. J. Dawson.*

None shall be saved by Christ but those who work out their own salvation. We cannot do without God, and He will not do without us.—*Henry.*

MARRIAGES.

DIETZ—PAINTER.—On September 16, 1894, at the house of the bride's parents, in Quakertown, by Rev. A. B. Shelly, Mr. Charles F. Dietz and Miss Mary Painter, both of Quadertown, Pa.

DIEHL—HARTMAN.—On September 20, 1894, at the home of the bride's parents, by A. B. Shelly, Harry P. Diehl, of Richland, and Lizzie Hartman, of East Rockhill, Bucks county, Pa.

DEATHS.

TAYLOR.—On August 31, 1894, in Souderton, Pa., Hannah, wife of Amandus Taylor, aged 26 yrs., 6 mos. and 5 days. Interment at West Swamp on Tuesday, Sept. 4th. Funeral services conducted by A. M. Fretz and A. B. Shelly.

DETWEILER.—On September 1, 1894, in Souderton, Pa., Abraham D. Detweiler, aged 67 yrs., 3 mos. and 21 days. Services on the 6th by A. B. Shelly at the house, and by A. M. Fretz, assisted by N. B. Grubb in the Zion Mennonite church. Interment at the new union cemetery, Souderton.

SWARTZ.—On September 4, 1894, near Danboro, Pa., Elias Swartz, aged 82 yrs., 9 mos. and 14 days. Interment at Hilltown church on 7th. Services by A. M. Fretz and Rev. Berkemeyer.

BEWIGHOUSE.—On September 7, 1894, near Bedminsterville, Pa., of dropsy, Abraham H. Bewighouse, aged 68 yrs., 9 mos. and 12 days. Interment on the 11th at Old Deep Run Mennonite church. Services by Samuel Godshall at the house and A. M. Fretz at the church.

GOTTSCHALL.—On September 9th, 1894, in Schwenksville, Pa., of dropsy, Elizabeth, wife of Gottschall Gottschall, aged 73 yrs., 2 mos. and 9 days. Interment on Sept. 13 at Schwenksville Mennonite burial grounds. Services conducted by A. M. Fretz.

WEIDENMAIER.—In Philadelphia, on September 10, 1894, of typhoid fever, Mary Weidenmaier, aged 29 yrs., and 19 days. Funeral services in the First Mennonite church, where she was a member, by N. B. Grubb, who preached from Jeremiah 5: 31. Sister Weidenmaier, a native of Germany, was a faithful and devoted member of the Church and Sunday-school, and was active in every department of church work. Her voice was always heard in the Christian Endeavor meetings, and her earnest words and sincere prayers will continue, in their influence, after her. While not a single relative was present to follow the remains as mourner, yet the church was filled with mourners; for no one knew her but to love her. Her earnest Christian character and consistent life, endeared her to all with whom she came in contact. Her remains were interred in Northwood cemetery, in the family plot of Bro. W. C. Gerhart, in whose family she had lived for nearly five years.

DELP.—In Philadelphia, Pa., September 17, 1894, Lonisa G., widow of the late John D. Delp, aged 66 yrs., 3 mos. and 26 days. Funeral services by N. B. Grubb. Interment at Towamencin Mennonite church.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of August.

From First Menn. Church, Phila., Pa., $18.63; West Zions cong. Kan., $17.90; Verena Stauffer, Berne, Ind., $5.00; Gretna Manitoba, S. S., $8.30; Schwenksville, Pa., cong. $38.78; Salem cong., and individual givers, Dalton, O., $8.69; Collection at Young People's Society Festival, Alexanderwohl, Kan., $21.37; Collection at a Missionary meeting, Shelly, Oklahoma, $1.00; Franklin, Iowa, cong. $2.40; Loretta, S. Dak. S. S., $8.72; Cornelius Ewert and others, Loretta, S. Dakota, $1.78; H Feldman, Iowa, $10.00.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

For Home Mission Work.

From Alexanderwohl, Kan., Young People's Society Festival, $10.75; Bethel cong., Mo., $7.00.

Gratefully acknowledged,
DAVID GOERZ, Treas.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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THE RELATION OF CHILDREN TO THE CHURCH.

SERMON BY N. B. GRUBB.

"*The promise is to you and to your children.*"—*Acts 2: 39.*

There is no class for whom greater promises have been made, and for whom more thoughtfulness was manifested by God than children, especially the children of believers. Abraham was chosen, and the Covenant with him, was for his seed after him. Isaac and Jacob were given renewed pledges of this promise. Joshua declared, "As for me and my house, we will serve the Lord" He spoke as one who felt it his right and duty to make pledges for his family. Under the new order of things—the dispensation of Christ, at the Pentecost, Peter said, "The promise is to you and your children.

We need to consider well the relation of our children to the church. Children in their infancy, are not sinners, they are covered by the grace of Christ. By the neglect of early training, children may, and will soon go astray and reject Christ. Our Lord says that we cannot enter into the kingdom of Heaven unless we become like these little ones. In the early church three theories regarding children prevailed, viz:

1. Special election—little of that is known now.

2. Baptismal regeneration. This we reject and by churches once believed it is becoming less important.

3. The true and correct theory is that of universal salvation of infants.

As death came upon all by the sin of one, life and grace came, through Jesus Christ. If the little ones die before the age of accountability they are saved. If they grow up and refuse Christ they then are sinners. The church had almost laid aside this important duty, but, thank God, it is now awakening and working through the agencies of infant consecration, infant Sunday Schools, Kindergartens and Junior C. E. work, hereby enforcing the care for children upon parents and church members. We are being awakened from our sleep, and begin to see our privilege and obligation. Our children must be considered a part and parcel of the church of Jesus Christ,—"theirs is the Kingdom"

There is no excuse for parents, members of the Christian church, to see their children in the world while they seek the comforts of religion. By infant consecration, ever keeping before them the fact that they are the Lord's,—so by redemption, by the blood of Christ and again by consecration to Him on the part of parents—the children, with few exceptions, will not only be willing, but anxious to honor the claim of the Master; and like him say, "I must be about my Father's business." True it is that our children have inherited misfortunes, and therefore, find it easier to do wrong than right, easier to be sinners than saints, hence it is said, "train up a child in the way he should go and when he is old, he will not depart from it." It is the duty of parents and the church to nourish the work of God in their hearts, and keep them ever near the green pastures and the living waters, spread by the great shepherd of the infant fold. Let us not forget that the future of our Nation, and the destiny of the church, already lies in the hands of the babe now lying in it's mother's arms.

A few more years and our work is done, and we shall have passed from the scenes of this life; and "in this little while" the character and destiny of our children must be made. Shall we train them and by God's grace lead them, that at the conclusion of their work, which to my mind is possible, it shall be universally declared, "the kingdoms of this world have become the kingdom of God and His Christ?" I believe the church now doing its duty in the training and the care for her little children, shall in their day see the banner of the cross floating over every people of this globe.

Daniel Webster was once asked what he considered the most important feature to assure the salvation of this republic. He did not say that it was in the power of any one party, neither did he say that by tariff reform, or the enactment of a special silver bill; but he did say, that, "by leading the children to Christ the future of our republic is safe."

Again, why so selfish? While we claim the sweet promises of the Master, why leave the children out of the consideration? Have we any more claim to the remission of sin and the gift of the Holy Ghost than they? "The promise is to you and to your children." What right have we to expect the mothers to remain at home with the babes and little ones, while the congregation gathers in the sanctuary for worship and growth in grace. The first place for the babe is the Lord's House. The children do not receive sufficient recognition in the church, by the members of the church. Parents themselves are as a rule too negligent. Much is done for them in special services for their individual benefit. But they form too small a part in our regular services; and the provisions made for them in our regular services are very insignificant indeed.

The matter of our children identifying themselves with the church is, as a rule, deferred entirely too long. When, then, is the proper time for them to join the church? After being embarked on the matrimonial sea? After you have become a young man or a young woman? After you have sown your "wild oats?" Having once asked a mother's permission to receive her daughter into the church fellowship, she replied, "Not before she begins to go into society." That time came and is gone and the daughter is out in the world and sin, causing the mother endless heart-pangs and restless nights. Who is at fault? The time to unite with the church is as soon as you can make the boy or girl begin to understand the responsibilities of life, and to properly discern between right and wrong. It may be at the age of ten with some, while with others it may be twelve or fifteen, but always before children form the habit of going into society. How many of the children of our members when asked if they attend worship do you suppose would answer, "I go to Sunday School but not to church." Do not neglect to bring your children with you to the sanctuary. Character built without the help from the sanctuary, which God gives us there, lacks fibre and strength. Look, if you please, and study the life and character of many of the boys and girls once in the Sunday School, but now not to be found either in the Congregation or Sunday School,—too old for the Sunday School, too young for the church. Parents see to it that before your children leave the Sabbath School they are united with the church and assigned to some work for the Master. A boy once asked to accompany his parents to church, and was told that he was too young, when he was older he could go. The boy answered, "I want to go now, when I am older I may not care to go."

A generation ago the question how to bring the young into church membership and activity confronted the church and any attempt to solve the problem seemed to fail—the gap between the church and Sunday School became wider. In God's providence, of late years, that ever widening and deepening gulf between the church and Sunday School was bridged over. The Young People's Society of Christian Endeavor is that bridge across which the thousands come into the church. Last year 183,650 came into the church by that way. Think now of the strength added to that bridge by the thousands of Junior Christian Endeavorers all over this land promising allegiance to Christ and his church. The young man or woman who is thus trained in infancy and childhood, starts out with great advantages over those less fortunate, and can better continue in faithful, systematic, Christian culture. Let me therefore urge this duty upon you for the sake of those under your watch. Co operate with the church and pastor. Prolong and deepen the influence of Sabbath and the sanctuary. Avoid fault-finding, and guard the reputation of the church in the eyes of your children. The work you are doing may seem hidden, but the impressions of truth will abide when

"The stars grow old
And the sun grows cold,
And the leaves of the books of judgment unfold."

An ancient architect put by royal command the name of Ptolemy upon the lighthouse he reared, but only on a thin surface of limestone, with which he coated the rock. As the years passed away there appeared the name of Sostratus, which he had cut deep into the imperishable granite. Transcient and fugitive impressions may pass from childhood's memory, but if you engrave the name of Jesus on the heart and instill His love in the soul, eternity will reveal the ineffaceable inscription. You and the children God has given you will then rejoice together at Jesus' feet, as with a royal diadem you together crown Him Lord of all!

"For this promise is to you and your Children."

'Make God thy gold, but never gold thy god"

WHAT IS THE SOUL?

By Joseph S. Taylor, Pd. D.

[*Concluded.*]

What then is the difference between *body* and *soul* as these words appear to be used in the Bible? This: *Body* refers to the material part of man simply as a *mass* of matter; that is, the word has its modern scientific meaning, namely "a limited portion of matter." *Soul* refers to the same thing, not as a mere mass, but as an *organism*, possessing many functions, all working toward a common end, to wit, the life of the man. As a mere *body*, man consists of a little carbon and water and a few other minerals; as a *soul* he walks, talks, eats, sleeps, works, digests food, takes oxygen from the air, and gives back carbonic acid. When a man dies, as a *body* he is dissolved into smaller *bodies* of matter; as a *soul* he ceases to exist, for the organism is destroyed. No phrase is more common among us than "immortal soul;" yet in the original it is not once found in all the Bible (nor in the English version, for that matter)!

The materiality and mortality of the soul are further taught by a passage which is read at nearly every funeral; but here again the translation misrepresents the original. In 1 Cor. 15: 44 Paul says: "There is sown a *soul-body* (*Psychikon soma*); there is raised a *spirit-body* (*Pneumatikon soma*). There is a soul-body, and there is a spirit-body. And so it is written, the first man, Adam, was made a living soul." It is the soul body that Paul says, in the 42nd and 43d verses, is sown in "corruption," "hishonor," "weakness."

Thus far we have discovered only one essence in man, to which in the Bible the terms "body" and "soul" are both applied. We come now to consider the word "Spirit." The Hebrew of this word is *ruach*, the Greek *pneuma*, the Latin *spiritus*, from which the English is derived. In all cases it means "the breath of life," as Moses calls it; what God breathed into Adam when he became a *living* soul. This then is a *second* essence, the immaterial principle which is the subject and object of Psychological inquiry. It is this that returns to God, when man dies, and *not* the soul. [See Job 34: 14; Ps. 104: 29, 30—Here *ruach* is once translated "breath" and once "spirit;"—Eccl. 8: 8; 12: 7.]

"Mind" in the Bible does not appear to denote a separate essence, but merely a *function* of the immaterial part of man. In Neh. 4: 6 it is said "the people had a mind to work." The German says: "das Volk gewann ein Herz zu arbeiten." Is. 26: 3: "Thou wilt keep him in perfect peace whose *mind* is stayed on thee." German, "denn man verlaszt sich auf dich." In Mark 14: 72, "Mind" means memory; in Rom. 8: 7, sensual passions; in Rom. 14: 5, reason or understanding.

The word "ghost" is the Saxon for breath, represented in Latin by Spiro, I breathe, from which the English "expire" is derived. To "give up the ghost" means nothing more than *breathing out the last breath.* And this is all there is of a basis for the popular superstition about ghosts! A "ghost" is a breath. A formidable thing for rational beings to be afraid of!

As we have shown above, "soul" in the original Hebrew was affirmed of man and animals alike. But in the course of time, reflection made it apparent that man possesses peculiarities not shared by the brutes. In him there is a constant war among the members; his passions and appetites suggest courses that are opposed by reason. He is capable of moral distinctions and education. The brutes seem to know nothing of moral conflict; are incapable of education, except in a modified sense; and depend for guidance and safety upon a blind impulse which we call instinct.

To meet this difficulty, a "trichotomy," or three-fold division of the human constitution, was assumed. This classification assigned to man a *body*, material, mortal; joined with a *soul*, which he possessed in common with brutes; and a *spirit*, the rational and immortal part of him. The trichotomy was affirmed in effect by Plats, who taught that man has a collective soul, consisting of the *divine* part, the *courageous* part and the *appetitive* part. In Aristotle there are hints of similar distinctions.

The Jews were dualists, and the three fold division is never found, as we have tried to show, in Hebrew literature. (See article on "Soul" in Chamber's Cyclopaedia.)

The early Christian writers occasionally distinguish *body*, *soul*, and *spirit;* but it may be doubted whether a real trichotomy is affirmed by these writers (See reference above.) In the 4th Century certain heretical sects especially appropriated the doctrine, which was consequently repudiated by orthodoxy.

If these conclusions are tenable, there is no conflict between Psychology and the Bible. Both teach the duality of man's constitution. But there is a serious conflict between the Bible and Psychology on the one hand, and popular theology on the other. "Body, soul, and Spirit" is either a meaningless phrase, or a doctrine opposed at once by science and Revelation.

A gentleman recently explained to me the dogma of his sect on this subject; and as this is probably a view shared by many Christians, I give it here briefly. According to this theory, a man comes into this world with a "body" and a "soul." If he remains "unconverted," this is all he will ever possess. But if he is "converted," the "Spirit" is superadded. A sinner then is a dual being; a saint is a triune being. The second birth produces the third essence.

According to still another class of writers, "spirit" appears to denote the *religious* and *moral* nature of man. This is a classification common with educational writers. They speak therefore of *physical*, *intellectual*, and *spiritual* education.

As to the former of these theories—that the second birth produces a new essence—there is no warrant of Scripture, in my judgment, for this assumption. Such expressions as "Ye must be born again," and "create in me a new heart," mean simply that when we accept God instead of the world, we are to have *new affections*. There is no new essence; only a new *use* of the old.

In their essential constitutions, the sinner and the saint are exactly alike; it is only in their *attitude* toward God and in their *destiny* that they differ.

I am not trying to limit the use of the word "soul" to its Biblical meaning. All I contend for is the duality rather than the trinity of man's nature. In Psychology and popular use, "soul," "spirit," and "mind" all mean the same thing. What I protest against is the continued iteration of language which is both unpsychological and un-Biblical.

What, then, are the contrasts which a minister of the Gospel may make without offending either science or Revelation? These: Human beings are partly animal, partly man; partly appetite, partly reason; material and immaterial. The animal part is of the earth, earthy, and perishable; the man is made in the image of God, capable of receiving the gift of immortality.

When a man is converted he receives a new "nature," a new disposition, new affections, new aspirations,—and these issue in a new character. But there is no new essence.

THE CHURCH OF CHRIST.

Perish the hand that would circumscribe by one hair's breadth the limits of the definition of the Church of Christ; perish the arm that would exclude from that one flock of the Good Shepherd the "*other sheep which are not of this fold;*" perish the narrow superstition that the wind of God, which "*bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh, or whither it goeth,*" can only be conveyed by mechanical transmissions. I, for one, at any rate, refuse to flatter the priestly pride which would sectarianize the catholicity of the Church of Christ. The articles which I accepted at my ordination taught me that the visible Church of Christ is a congregation of faithful men, wherein the pure Word of God is preached and the Sacraments duly administered; and I, for one, even if I were to stand alone, would repudiate and protest against the uncatholic teaching which would pretend to do what it cannot do, by unchurching any who love the Lord Jesus Christ in sincerity and truth.

"When I speak of the Church in general, I do not mean this or that communion, under this or that organization; but I mean, in their ten thousand times ten thousand and thousands of thousands, the whole multitude of the saints of God. What! are we not to claim as full and honored members of the Church of Christ, in every possible true sense of that word, because they were Moravians, those holy missionaries who planted successfully

Sweet Sharon's rose
On icy plains or in eternal snows!

or John Williams, the apostle of Polynesia and the martyr of Erromanga, because he was a Dissenter? Dr. Carey and others in India, because they were Baptists? Or Elizabeth Fry, because she was a Quakeress? If there are any who think that He who died for all mankind cares mainly or chiefly for outward organization, their views of Christ are not such as I learn from Him who made keeping the Commandments the essential of entering the kingdom of Heaven. I say with Whitefield: 'Do they profess repentance toward God and faith in our Lord Jesus Christ? If so, they are brethren.'

"True and unswervingly loyal in my love for the Church of England, yet I would stand bareheaded before any true saint of God, be he Romanist or Independent or Quaker or Presbyterian or Methodist or Baptist, so he be a saint of God, desiring ten-thousand fold more that I may stand with him before the throne of Christ, rather than with those who, though they may have had 'Lord, Lord,' or 'the Church, the Church,' forever on their lips, and have spent their lives in the endless round of outward ordinances, may yet, if their lives have been unloving and unworthy, hear those awful words, 'Woe unto you, scribes and Pharisees, hypocrites,' and 'Depart from me, I never knew you!' For it is Christ, and Christ alone; it is not episcopal government, or apostolic succession, or ancient ritual, or the orthodoxy of curiously articulated creeds; it is Christ, and Christ only, and the innocence which shines in the lives of them that truly believe in Him, which has been the strength of Christianity."—*Archdeacon Farrar.*

HOW TO MAINTAIN THE CHRISTIAN LIFE.

Every creature on this earth is dependent. All vegetation depends on the soil beneath it and the atmosphere around it. Shut up the most stalwart in a cell without food or water and in a few days he is a corpse. No one can keep alive his own body by sheer self sustentation; and God's Word declares that "none can keep alive his own soul." Some members of Christ's Church commit the grievous mistake of trying to live on a past experience. They believe that they were once converted and that is enough; they think that they were once "born again," and, having confessed Christ, what more shall be asked of them? I have known hundreds of bright babies that are sleeping soundly in Greenwood or Mount Auburn to day. To attempt to keep up a Christian life on the first experience of conversion is as absurd as for me to try to live on the milk fed to me in the nursery over three-score years ago. Am I alive now? That is a most pertinent question for every professed Christian to raise. If I am alive, how shall I keep so? How shall I grow?

1. The first source of spiritual life is good food for the soul. The more nourishing the food and the better the digestion, the stronger do we become. Some Christians die of starvation. They surfeit the inner man with secular stimulants of all sorts—with spiced books of fiction, with "light reading" that is mere sillabub. Many swallow little else than their daily newspaper. The moral faculties become debilitated from this flimsy diet. Now, all the athletic Christians—all those who can carry heavy loads, do thorough work and stand a long pull—are hungry feeders on God's Book. Nothing will impart sinew and muscle to your piety like the thorough study and digestion of your Bible. A good sermon must be digested or it will be of little use to you, and your daily bread of the Bible must go through the same process in order that it may be assimilated and taken into your spiritual fibre. "Thy words were found and I did eat them, and they were the joy of mine heart," said the old-time saint. Every growing Christian is a ruminating animal, he chews Bible truths and nutritious sermons, and wholesome books and other such provender, as the cow cheweth her cud. One strong Bible text lodged in the memory, and turned over and over and well digested, will be a breakfast for your soul, and in the strength of it you may go through the whole day. A soldier is never in so good trim for battle as after a sound sleep and a square morning meal; it is not easy to fight or to march on an empty stomach. In like manner every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ's words, and thinking about them, by meditation, by prayer and soul converse with God. Martin Luther, in the thick of his campaigns with the Pope and the devil, said that he could not get on without two good hours each day for his private devotions. I have always observed that the light readers and light thinkers make light Christians, and those who neglect their Bibles and their closets soon dwindle into dwarfs. Having no depth of root their religion withers away

2. A second promoter of spiritual life is good air for your soul to breathe. A soul requires oxygen as much as the body. Have you not noticed how an audience will drop off into listlessness, and some of them into slumber, when the oxygen has become exhausted in the room? The fetid air of some railway cars is poison to the lungs. Our souls have lungs also, and you cannot keep them in health while you are in the atmosphere of a business that has trick or gambling in it; or in the atmosphere of amusements which stimulate sensual passions; or in any sort of atmosphere which puts conscience to sleep, and benumbs your moral sensibilities. Orange trees do not thrive in Labrador, or tuberoses bloom in snowbanks. Just as soon expect to make your graces thrive by taking your soul out of fellowship with Christ and steeping it in the hot air of selfish schemings, or in the poisonous air of social frivolities. I have noticed that when young converts begin to exchange their prayer-meetings for social clubs, parties, the theatre, etc., they soon wither away. Bad atmosphere stunts their religion, sometimes kills it. Christians have got to mingle with the world in a thousand ways, and yet they must "keep unspotted from the world." Daniel kept his heart clean in the atmosphere of a wicked court, and a city missionary may keep clean in the slums. But there are certain boggy places in business life, and politics, and social life, where you cannot set your foot without sinking in; there is a certain line beyond which a Christian cannot venture without betraying his Master. Never venture a single inch into any business, however lucrative, or any speculation, however attractive, or any social circles, however fascinating, if you cannot carry Christ with you and a clean conscience. Remember that Christ is your life, and without Him "no man can keep alive his own soul."

3. Exercise, of course, is as essential to spiritual as it is to the physical health. There is great pith in the Apostle's injunction, "Exercise thyself unto godliness." God has entrusted to you (not given them to you "in fee simple") certain powers, faculties, possessions, and capacities for His service. For want of use these limbs of the soul may become as powerless as the legs of a fever patient three weeks in a hospital. Inactivity is the "dry rot" of thousands of Church members. You will never gain a good appetite for God's Word, or a flush of joy on your countenance, until you lay hold of some earnest, self-denying work and keep at it. Nothing will impart such a holy vehemence to your prayers as to spend an hour by a sick bed, or in close labor with an impenitent heart. Nothing will stiffen your muscle more than tough up hill work on behalf of some unpopular cause or moral reform. The only cure for indolence is honest work; the only cure for selfishness is self-sacrifice; the only cure for timidity is to plunge into duty before the shiver benumbs you; the only cure for unbelief is to put Christ to the test every day. Prayer must kill unbelief or else unbelief will kill prayer. The Christian warfare is not a pitched battle; it is a campaign for life. You may often imagine that you have attended the funeral of some besetting sin—and lo! it was on its feet again next morning! You won't fire the last shot until the gates of glory welcome you in among the crowned conquerors.

Important as food and good air and active exercise are in themselves, yet the chief maintenance of your Christian life is the constant indwelling of the Spirit of Jesus Christ in your soul. He is the divine fire to keep you warm, the divine flame to burn out your lusts and corruptions, the divine power to propel all your activities. Quench not Christ's Spirit! Depend on it that your soul will soon wither unless it is "hid with Christ in God." As carefully as you lock money in a safe, or hide a diamond out of the reach of a thief, hide your innermost hope and heart in the safe keeping of your Saviour! If you become a part and parcel of the Lord Jesus—as every true Christian is—then because He lives you shall live for ever also.—Rev. Theodore L. Cuyler, D. D.

DON'T BE A GLOOMY CHRISTIAN.

First, because we have too many of that sort now. Numbers of the disciples are shady, not sunny; have more of November in their countenance than June. They do not seem happy as Christians, and probably are not. Let there not be added even more to this number.

Second, because there is everything to make you a lively, animated, cheerful Christian. You trust you are forgiven and accepted in the Beloved, which is the greatest blessing Infinite Love could bestow upon you; and that blessed fact should shed a higher gleam of gladness over all your days of prosperity, and chase away all the gloom of the trials of life. With such a Saviour as you have to love and enjoy, such a home in prospect above, such a Conforter as the Holy Ghost, such travelling companions towards Heaven as God's saints, and such employment as that of leading others to reach the world of light, it is a shame to hang one's harp on the willows.

Third, gloomy disciples misrepresent religion. A gloomy sinner fairly represents the master he serves and the side he has chosen. But a gloomy Christian makes people think religion is a gloomy affair, and leads them to believe that they shall have to be gloomy, too, if they become religious; which is false. He is a proper interpreter of the Christian faith who rejoices in the Lord, and whose joy would not be more than is meet if it should become a "joy unspeakable, and full of glory."

Fourth, gloomy disciples can do very little good. Sinners are not fond of their company; are likely to avoid it. Besides, the gloom of such a mind snaps the sinews of all exertions for the good of others. How can such a disciple maintain a cheerful and lively and animated conversation about the glorious things of the kingdom of God, thereby bringing up the souls of sinners to enter into the joy of the Lord? The gloom of the soul implies that all sin there has not gone out, and of course the lips are sealed, and usefulness is out of the question.

Therefore, let the gloom find its victim where it can, but let every Christian feel that he is born to be the happiest person in the community where he lives; is sacredly bound to be a specimen of the hallowed joyfulness true religion is capable of producing; is bound to let the observing world know that God does "make Jerusalem a rejoicing, and her people a joy;" is bound to make it appear that redeeming love can give such substantial joy as can not be produced by all that is loved and sought by the followers of the world.—*Sel.*

A very remarkable offer of missionary service was recently made to the Church Missionary Society of England. A Rector informs the Secretary that twenty seven members of his parish have "simultaneously and spontaneously offered themselves for the Foreign Field." Remarkable as this fact is, it has another feature equally remarkable, viz., that with one exception all of these offers come from the working class, showing that the missionary spirit is permeating all conditions, and that the Spirit would teach us that it is His purpose to use men of every rank and condition in carrying the Gospel to the ends of the earth.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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Send articles for Sunday School and Young People's Department to ALLEN M. FRETZ, Sonderton, Montgomery county, Pa.

All other articles for publication, Church News, Notices, etc, are to be sent to A. S. SHELLY, Bally, Berks county, Pa.

QUAKERTOWN, PA., NOVEMBER, 1894.

A communication for the columns of our paper without the name of the writer can not be admitted. We trust our friends will bear this in mind. Of course we do not promise to publish everything that comes to us over the name of its author, but without the name we can not accept that which would otherwise be acceptable. The name of the writer need not appear in the paper, but the editor must know it.

Dr. Taylor's discussion of the question "What is the Soul?" concluded in this number, is summed up in one sentence toward the close of the article. "The expression, 'Body, soul, and Spirit,' is either a meaningless phrase or a doctrine opposed at once by science and Revelation." It is the use of this phrase either thoughtlessly or as a definite expression of doctrine, that he protests against, and rightly so. The one passage of Scripture where the three terms are placed side by side can not be taken to teach that the soul is something distinct from either the body or the spirit. Another point clearly brought out is the change in meaning which the word soul has undergone in popular use. Such changes are numerous. Thus for example the word *charity.* If we read the 13th chapter of 1st Corinthians with the present popular signification of "charity" we will miss the force of that beautiful song of *love.* So the expression "by and by" originally meant immediately, almost the direct opposite of its present use. Now as to the word soul it is evident that the English version of the Bible associates it with the body as expressing the life of the body which we have in common with the animal creation. But in common use it has gradually come to be associated with the higher life until now we use it as synonymous with Spirit—the spiritual part of man, as is clearly illustrated in such hymns as, "It is well with my soul" and "My soul is redeemed." This change in meaning must be borne in mind when we read our Bible in order that we may not miss its true meaning.

MINISTERS' CONFERENCE REPORT.

The regular fall meeting of the ministers of the Eastern District for the consideration of questions bearing on their work in the Gospel ministry, was held in the East Swamp church on Monday, Oct. 1st. A. B. Shelly presided. The morning session was opened at 10.30 by the singing of hymn 338 in the old German hymn book. After reading of the 2d chapter of the Epistle of Titus by the leader and prayer led by J. S. Moyer, the first subject on the program was taken up—*The Systematic Study of the Bible.* Bro. Moyer introduced the subject. He called attention to what was implied in the subject, viz., that the study of the Bible like that of any other book, may be pursued systematically or without any system. The study of the minister is apt to be confined too much to the study of texts in the preparation of sermons, to the neglect of thorough study of the entire Word of God according to some system. Several plans for systematic study were suggested: 1. Take up the Bible by books reading a whole book in succession and not only read but study the book as a whole. 2. Take up the study by topics, bringing together all that the Bible says on any topic, such as sin, the fall, justification, mercy, love, etc. An advantage of this plan is that one gets, not a one sided view, but a complete understanding. He suggested that this plan be tried at our next meeting and for this united study he proposed the subject of Holiness.

As helpful as commentaries are, the best study of the Book is with itself as its own commentary, using the marginal references. It is also very profitable to write out for yourself an analysis of the chapters of a book and a summary of the whole.

After an interesting general discussion of the subject, the morning session was closed with another hymn and prayer by A H. Gottshall.

The afternoon session was opened with singing and prayer, after which W. S. Gottshall spoke on the second topic, *General and Special Preparation for Preaching.* Having at a previous meeting spoken on the subject of How to prepare a sermon, he would leave this phase of the question out of the present discussion. Under general preparation he would consider those general qualifications which the minister should possess in common with all professing Christians. He must be thoroughly converted and full of the Holy Spirit. It will then naturally follow that in his dealings with others he will be honest and upright, full of love, and showing a humility of spirit that will make a Christ-like impression.

Among the special qualifications to be possessed and acquired by the minister there were mentioned the following: 1. Language — he should have a thorough knowledge of the language in which he is to speak and he should be able to use it so as to be readily understood by those to whom he preaches. 2. Independent thought—the ability to weigh properly the opinions and thoughts of others and to think out for himself that which is to be presented to his hearers. 3. Delivery—the ability to present his thoughts in an attractive and forcible manner. 4. A thorough general education but especially a thorough knowledge of the Bible and studies bearing specially on his work. He should have a good library. 5. An acquaintance with current events, so that his work may be adapted to the needs of the times in which he is laboring. 6. Especially an acquaintance with the peculiar circumstances of his flock and the individual persons composing the same. It is well to make note of such every day occurrences as may give point to one's preaching.

The general discussion on this subject turned principally on the minister's reading. The minister should read much, but the great difficulty arises in deciding what to read. One may easily waste much precious time over trancient literature to the crowding out of the more substantial mind and heart developing food contained in good books.

After singing the beautiful hymn, "My Faith looks up to Thee," the third topic on the program was taken up. *The Mutual Obligations between Ministers and Congregations* was treated from its two sides by A. H. Gottshall and Solomon Ott respectively. The duties of the minister were well summed up in the charge given to the speaker at the time of his ordination: Preach the whole gospel in its purity, visit the sick and the afflicted, bringing to them the comfort of the gospel, and minister unto the congregation in spiritual things in love. The congregation on their part have the duty to exercise toward their minister the spirit of sympathy and love, to stand by him with their active assistance in the spiritual work of the church, and by their material support to enable him to devote his time to the work of the ministry. Where pastor and people are "constrained by the love of Christ" they will work together in harmony and these mutual duties will become blessed privileges.

The fourth topic, "What our conferences can and should do in reference to the future supply of ministers," was, in the absence of Bro. Fretz to whom it had been assigned, passed by with a few general remarks by those present and the suggestion that it be taken up at some future meeting. The afternoon session closed with singing and prayer.

In the evening the church was well filled with an attentive audience composed of members of the congregation and others from the surrounding neighborhood. The subjects assigned for this session were *Church Publications,* and *Home Mission Work within the Limits of Our Eastern Conference.* The meeting was opened with devotional exercises led by A. B. Shelly, after which N. B. Grubb spoke on the first subject. Quoting from a paper read at the General Conference last year he emphasized the importance of the use of good literature in the work of the Gospel. A good, live church paper is a necessity in order to do effective work. The difference between those congregations where the church papers are generally circulated and read, and those congregations where such is not the case, was graphically portrayed and the same difference was claimed to hold good between the individual members who read the church papers and those who do not. The testimony of pastors is unanimous on this question. The most active workers in the church and the most liberal and cheerful supporters of the various departments of Christian work are those who carefully and regularly read the church papers. The speaker therefore urged all to read their church papers and not only this but to call the attention of others to them that their beneficial influence may be extended.

Besides the publication of the regular church periodicals there are many other ways in which printer's ink may be used with good effect. Good tracts are very effective in soul-saving work and in the judicious distribution of this kind of literature the way is opened for many to participate in spreading gospel truths, thus doing effective work for the Master. The example of The Friends was cited, who are very active in this kind of work. Church annuals, circulars announcing special services, local congregational papers, and the use of columns in the secular newspapers are all legitimate and excellent ways of advancing the interests of the church. The last named point was especially emphasized. Both periodical and occasional publications can be made a mighty power for good, and the opportunity offered in them should not be lightly passed by.

The second topic for the evening was the subject of an address by the secretary of the meeting. The work of Home Mission in our conference limits stands out as a matter of great importance from whatever standpoint we look at it. Work of this kind is essential to the life of existing congregations. Selfish satisfaction with one's own possession of Gospel blessings and church privileges, indifferent as to the spiritual welfare of others around us, is fatal to the life of the denomination or the conference, or the congregation, as well as of the individual. A self-satisfied retrospective people the Master has no use for. "No man, having put his hand to the plough and looking back is fit for the kingdom." The conference therefore needs to do mission work for its own sake. It is a question of fitness to exist.

And this need of work on the part of the congregations composing the conference has its counterpart in the great need for such work as the conference can do, which is apparent all around us. The call, "Come over and help us," comes from all sides. There are members of our denomination living scattered in almost every town and city of this section. These scattered members need our assistance in order that they themselves may enjoy the benefit of regular services and that they may in turn be organized for aggressive work in the communities in which they live. The population of our country is more and more concentrating into the cities and towns. In these centers of population where the fruits of sin grow rank and the temptations, to the young especially, are simply appalling, there is great need of strenuous efforts on the part of God's people to bring to bear upon the multitudes the only means of salvation from temporal and eternal ruin, the Gospel of Jesus Christ. In this great work our church has its share to do and the Lord will call us to account for it. A small beginning in this direction has been made; let us follow it up with more and more zeal and earnestness. Laborers are needed who are willing to be spent in this blessed work.

It was decided to hold the next ministers' conference in the Saucon church the first week of February, 1895. Adopting Bro. Moyer's suggestion the entire time of this meeting will be occupied in a study of the Bible teaching on the subject of Holiness, with the present secretary as leader.

A. B. SHELLY, Pres.
A. S. SHELLY, Sec.

CONFERENCE PROCEEDINGS.

Minutes of 92nd session of the Eastern District Conference held in the East Swamp Mennonite church, Bucks Co., Pa., Tuesday, October 2, 1894.

Promptly at 9.30 a. m. the Conference services were opened. N. B. Grubb preached in English from Heb. 6: 1, and was followed with a German address by the Secretary. At the close of the services the President took the chair and called the Conference to business. The Secretary called the roll and the following responded. Ministers—A. B. Shelly, A. H. Gottshall, Solomon Ott, J. S. Moyer, N. B. Grubb, A. M. Fretz, W. S. Gottshall and A. S. Shelly. Deacons—Peter Sell, Aaron Landis, Lewis Slifer, James Funk, Aaron Rickert and John O. Shimmel.

Wm. G. Moyer, the newly elected deacon from the Souderton congregation, was received into the Conference.

The minutes of the previous session were read and approved.

The report of the Publication Committee was called for and A. B. Shelly gave the following report of the "Mennonite:"

Whole number of subscribers	615
New subscribers added	39
Subscriptions discontinued	27
Subscribers gained during the year	12

FINANCIAL REPORT.

RECEIVED.

Conference appropriation	$75.00
From subscriptions	$248.12
Total, ...	$323,12

PAID OUT.

Balance due Treas. from last year	$53.55	
Printing and postage	$257.46	
Postage to Publishing Committee	$2.56	
		$313.57
Balance on hand, ...		$9.55

In accordance with a resolution adopted at the last Conference the committee published an English Almanac for 1895, the expenses without the calculations amounting to $58.00

The Conference was well pleased with the efforts of the committee and adopted the following resolution:

Resolved, That if the sale of the Almanac will not give sufficient revenue and to settle for the calculations, the deficiency shall be drawn from the Conference treasury.

The Conference, in accepting the report of the Publishing Committee, thanked the committee for their successful efforts.

On motion the old committee consisting of the brethren A. S. Shelly, A. B. Shelly and A. M. Fretz was reelected.

The Committee on the Reading Course submitted the following report:

The committee met in Philadelphia on May 25, 1894, and adopted the following rules:—

1. Persons desiring to pursue the course of study as directed by Conference under the direction of the committee, with the object of preparing themselves for work in the Church, are requested to accompany their application (which mast be in writing) to the committee, with a certificate of standing in their congregation, bearing the signature of their pastor.

2. The committee desires to encourage young persons to take up this course of study, yet would not in any way discourage any one who can from taking a course of training in a regular school.

3. The annual meeting of the Board shall be held in the early part of the month of July, the date and place to be fixed by the officers. The annual examination shall be held in connection with this meeting.

Conference closed for the forenoon with prayer by J. S. Moyer.

2 p. m.—The chairman read 2 Tim. 2: 1-9, and offered prayer.

REPORT OF CONFERENCE TREASURER.

Balance on hand Sept. 21, 1893,				$537.35
Received from West Swamp cong.				17.66
" " East Swamp "				5.25
" " Flatland "				3.61
" " Sancon "				1.36
" " Springfield "				3.91
" " First Men. "			Phila.	26.93
" " Deep Run "				3.89
" " Souderton "				5.43
" " Hereford "				7.80
" " "		Sunday-school		3.50
" " Bertolets cong.				6.56
" " Germantown rent				5.00
Interest on note				16.00
Sunday-school Convention				3.44
Catechisms sold				8.40
Total, ...				$656.09

ORDERS PAID.

N. B. Grubb, traveling expenses	$6.77
Certificates	2.00
A. B. Shelly, Charter expenses	18.80
Mennonite	75.00
Home Mission Com.	150.00
Total, ...	$252.57
Balance in Treasury	$403.52

A. S. MOYER, Treas.

Report was accepted.

Report of Home Mission and Church Extension Committee:

ALLENTOWN. During July and August no services were held here, but on the first Sunday in September services were again opened with a view to continue them as before, every two weeks, until better arrangements can be made. One particular reason for continuing the work here is the fact that numbers from our church are constantly moving to this city who also desire the continuance of the services.

POTTSTOWN. The services here are continued under the blessing of God. We believe, however, that the work would prosper more, if we had our own church,

The committee is positive that the work of Home Missions and church extension, especially in city Missions, would prosper better if we had a man who could devote his whole time and effort to this work.

GERMANTOWN. The deed has been recorded, and it is likely that different arrangements will be made in regard to the services before long.

Inviting your prayers for us and the work, we submit respectfully.

N. B. GRUBB,
A. M. FRETZ, } *Committee.*
A. S. SHELLY,

FINANCIAL REPORT.

In hand May 1894	$27.92
Received from H. S. Kummerer	4.00
" " Conference Treasurer	50.00
Total	$81.92

EXPENSES.

Traveling expenses	$10.00
Chairs in Pottstown	12.90
W. S. Gottshall	10.00
Germantown deed recording	7.50
Rent in Allentown	8.00
Rent in Pottstown	10.00
	59.03
Balance on hand	$22,89

A. S. SHELLY, Treas.

Conference accepted the report and adopted the following in reference to Pottstown, viz: The Conference authorizes the Committee to act according to their own judgment in regard to erecting a chapel at Pottstown, and gives them the permission to make collections in the congregations provided a chapel is built, and promises if necessary to advance the money collected from the congregations to $400.00.

The election for the Home Mission and Church Extension Committee resulted as follows: W. S. Gottshall, A. S. Shelly, and N. B. Grubb.

It was decided to hold the next Conference at Schwenksville, in May, 1895, and that A. S. Shelly and J. S. Moyer are to conduct the Conference services.

Grateful towards God and the dear people at East Swamp the Conference adjourned with singing hymn No. 7, prayer by A. B. Shelly and the Benediction by the chairman.

W. S. GOTTSHALL, Sec. A. S. SHELLY, Pres.

LITERATURE FOR OUR MISSION STATIONS.

Summerfield, Ill., Oct. 23, 1894.

Dear readers of the MENNONITE and friends of the Mission:

Several of our missionaries have asked for religious papers, tracts and library books. Many of the young Indians can read and will read cheap, bad literature if they have no good literature. Some Sunday-schools no doubt have sets of books which the children have read, and which would do good among the Indians. Biblical pictures, large or small, can also be used to advantage by our missionaries.

Such books, tracts, papers, pictures, etc., could be sent in the mission boxes, or in cases where the boxes have been sent, several congregations, (at least in the East, where they are so near together,) could unite in sending one box. Hoping that many of the readers of the MENNONITE will respond to this call for help in a new direction. Your brother in Christ,

C. VAN DER SMISSEN.

Address: Rev. A. S. Voth, Mennonite Mission, Darlington, Oklahoma. (via Rock Island Railroad.)

MISSION DEPARTMENT.

FROM OUR MISSIONFIED.

Extracts from Reports of our Missionaries.

Rev. J. J. Kliewer, missionary at Shelly, Oklohaino, Territory, writes :

"Formerly our Indians treated the truth of the Gospel with coldness and indifference. This has now become different. In many places they hear the Word of God gladly. Many of them now worship Jesus. They pray to him and expect help from him. The preparatory grace of God has begun its work with them. A change is in progress and the Lord will accomplish His work with them. The darkness of heathen ideas is gradually vanishing and the morning of Christian knowledge is dawning. This was our joyful experience when brother J. S. Krehbiel and myself, during the month of May, visited some of the Arapahoes at the North Canadian, and spoke to them of Jesus. Left Hand, the great Arapahoe chief, expressed his joy over our coming to them and telling them of our heavenly Father and His Son Jesus Christ. He said, they gladly heard of Him and delighted in coming together to talk of Him and pray to Him. One of our Cheyennes here at the Washita told me not long ago, how they desired that I should regularly conduct services in their camp, and said he was willing to assist me in doing so. He feels himself constrained to do something for Jesus, and he has at different times voluntarily served as interpreter for me.

"It is well that our mission has succeeded in establishing a mission station for the Cheyennes here at the Washita, through brother Horsch. The time has come that if we will not occupy this part of our field, others are ready to do so. So also the time is at hand when it is necessary that our Indians have places of worship erected where they can assemble themselves and have the Word of God taught them. I would therefore herewith repeat my request already made, that a chapel be erected here into which we may at stated times call our Indians together for worship and to instruct them from the Word of God."*

Brother M. M. Horsch, missionary at Arapahoe, Okl. Ter., writes :

"Repeatedly the question is asked : 'What do you do when you visit the Indians in their camps?' or : 'What work do the mission people perform who are settled upon their stations and who devote their time exclusively to mission-work?' It seems in place here to answer these questions : Whenever we go out into the camps we do so with the purpose of instructing the Indians from the Word of God and to admonish them to work out their soul's salvation i. e. to accept salvation by faith in Jesus Christ our Savior. This is the chief aim in all our work for the Lord. To win souls for Heaven must remain our principal object. This our object we endeavor to accomplish in various ways. When, for example, we meet with a group of Indians engaged in some manual labor, or in smoking or idling away their time, we greet them in a friendly manner, when they in return greet us. After a number of inquiries from them in reference to our coming and whither we are going, it is not a difficult matter to enter into conversation with them, which, with but few exceptions, soon opens the way for us to bring forth our "Cheyenne" and read to them The strict attention they give and the manner in which they receive what is read and spoken to them would serve as a wholesome object lesson for some Christian congregations. If at times a youngster gives vent to his amusement over our crooked and imperfect articulation he is quickly called to order and everybody keeps quiet unto the end. Frequently it requires no introduction on our part. They freely ask us to read to them of Jesus and request us to tell them more of Him. These visits to the camps and the visits of the Indians upon the stations combine in bringing about the object of our aim.

Repeatedly we are reminded of the fact, that the Indians are hastily approaching the time when they must either starve or earn their own bread. Like all good and orderly citizens the Indians should then get their sustenance in a Christian, civilized way. Various ways are adopted to bring about this object. There are many who have undoubtedly the good of the Indian at heart and whose hearts desire is to help them to a higher state of self support But how does our mission stand to this burning question? In my opinion the Christian mission constitutes a great factor in solving the Indian problem. All efforts in civilizing the Indians will in a measure prove futile as long as the Christian religion does not exercise its powers with them. Without this they will be civilized unto death. It is only after they have been convinced of the truth as it is in Jesus, and after they have found and accepted Christ as their Savior that they are fully prepared to enter the ranks of civilized nations I am fully convinced of the fact that it is Christianity and Christianity alone that will teach them to understand and to realize the curse which sin has brought upon Adam and all his posterity, and to persuade them to turn this curse into a blessing for them. It no doubt constitutes a part of the work of a missionary to aid the Indians in their worldly affairs, but we must never lose sight of the fact, that the Christian religion is the greatest help the Indian can obtain in this his present state."

Brother H. L. Weiss, superintendent of our Mission school at Cantonment, writes :

"We are again at the end of another quarter, and at the same time, another school-year has come to a close. All its joyful and pleasant days, as well as its dark and trying hours, now belong to the past. But the good seed sown, the prayers offered, and the deeds of love performed for these little ones will live when everything else will droop and die.

"By the grace of God we were permitted to have a goodly number of pupils here at school. These, by their good health, their obedience and their obliging manners, gave us much joy. As is usually the case, and as it is natural, some of them were at times affected with 'Home-fever.' And as the parents desire to have their children frequently at home, it occurred several times that some ran away. But their parents always brought them back again and are very friendly towards us.

"It is a well known fact that while the children have to be brought to school by force the school-work is less agreeable to the Indians. They do not yet appreciate the value of an education for their people. Whereas the missionary, who brings them the Word of God, which they desire, is received with the greatest amount of respect which a heathen is able to show.

"An Arapahoe lately remarked to me : 'In years gone by we all went astray, far away from God. But now, after we have heard and learned something from the Word of God, we endeavor to follow its teachings, so as to come nearer to our Father in Heaven. We are praying to the same God to whom you are praying, only our mode of prayer is different from yours. But we hope that our Father in Heaven is satisfied with us. I frequently come to you when you have your meetings with the chileren. I do not understand anything of your exercises, but I always pray in my heart that your prayers may be heard and that we may obtain help too. There is a voice within me telling me what is right and what is wrong, and I hope the Lord will have mercy on me.'

"This is what the Indians are longing for. Were we only able to read the Word of God to them in thir own language we would in a single year accomplish more than we can with our school work in five. After the older ones would have accepted the Gospel, it would go much better with the children. Then it would be a pleasure to train them up in the fear and admonition of the Lord."

MISSION NOTES.

It is stated that the largest contribution per member for the work of foreign missions made during the past year by the churches of San Francisco was that by the Chinese Presbyterian church, which averaged $2.20 per member.

In an article on the subject of Christian missionary effort in India, the Rev. John Morrison, of Calcutta, shows that whereas Hindus and Mohammedans still are in the majority, Christianity is distinctly one of the religions of India. Out of Burmah it ranks third, outnumbering the Sikhs and Buddhists. Including Burmah they stand as follows : Hindus, 207,000,000 ; Mohammedans, 57,000,000; Buddhists, 8,500,000; Christians, 2,250,000; Sikhs nearly 2,000,000.

The town of Perry, Oklahoma, was organized September 16, 1893, at noon. June 1, 1894, it had a population of 7,000, has seven church organizations, public schools well organized and well equipped to do thorough and efficient work. The Presbyterian church was organized January 7, 1894, with nineteen members. A new church house is in process of erection. Services have been regularly held at this place since the opening of the country.

Corresponding to the four *Morning Stars* of the American Board, the London Missionary Society has had four missionary vessels bearing the name of John Williams. The first *John Williams* sailed in 1844 and after twenty years' service she was wrecked. The second *John Williams*, sent out in 1865, was wrecked during the first voyage. The third *John Williams*, launched in 1868, after these years has proved insufficient to the requirements of the work ; and now the mission has built a large steamship, which is the fourth *John Williams*, at a cost of about $85,000. She has the rig of a three-masted schooner, 204 feet long, with a draught of 13 feet. She has been specially constructed for work among the South Sea Islands and is by far the best missionary vessel afloat. Towards her construction the children and young people of Great Britain have contributed nearly $60,000, leaving about $25,000 yet to be raised. The vessel is to be commanded by Captain Turpie, who has for thirty-eight years sailed among the islands of the Pacific in missionary vessels.

*) The Mission Board has complied with this request of brother Kliewer and ordered the erection of a chapel at Shelly. SEC. M. B.

SUNDAY SCHOOL.

PRECIOUS TRUTHS.

When God is in the midst of a kingdom or city He makes it firm as Mount Zion, that cannot be moved. When he is in the midst of a soul, though calamities throng about it on all hands and roar like the billows of the sea, yet there is a constant calm within, such a peace as the world can neither give nor take away. What is it but want of having God in the soul, and that in His stead the world is in men's hearts, that makes them shake like leaves at every blast of danger.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 5.—November 4th.

Jesus Lord of the Sabbath.—Marh 2: 23, 28; 3: 1-5.

The Pharisees were very scrupulous about keeping the law; especially that relating to the Sabbath. Their keeping of the law however, consisted more in form than in spirit. Christ repeatedly exposed this failure and impressed upon his hearers the opposite need. The true way of keeping the Sabbath he here illustrates. Christ did not abolish the Sabbath but renewed and transformed it to its proper place. It is made for man, for both body and soul. A religious observance of it best rests the body, cultures the mind with the grandest thoughts on the noblest themes and exalts and comforts the soul, and fits it for heaven. The best method for keeping it is that in which we can do most good to our fellowmen, most honor to God, and impress its delight and value upon the children. Hastings says:—"They who use the day of rest as a day of pleasure forget that when it ceases, to be a day of rest it will soon become a day of toil; and then comes the ceaseless grind of care and labor which weakens the body and starves the soul."

Lesson 6—November 11th.

The Twelve Chosen.—Mark 3: 6-19.

After the good works of Christ on the Sabbath (last lesson) His enemies sought how they might destroy him. The baseness of the Pharisees is shown in the fact that they sought the Herodians their enemies, to co-operate with them in their misdeeds. Christ's work was not yet done, so to better do that work he went away from his enemies, vs. 7-11. Blessings, healings, help for the needy, always accompany the presence of Christ. His work is to undo the evil which Satan does. The convincing proof of Christianity is found in its beneficent effects. It makes everybody better who accepts it: The drunkard sober; the selfish generous; the vile pure. Where there is the most Christianity, there is the most of all things that raise and bless men; and vice versa, Christ made then,—so he does still,—his own choice of his workers. The best possible training for Christ's work is companionship with him. With the call to the work Christ always gives the power to do the work. "Which also betrayed him"—is the black mark which distinguishes Judas from the other apostles, and from all men.

Lesson 7.—November 18th.

The Sermon on the Mount.—Luke 6: 20-31.

There exists an inward connection between the choice of the apostles and the sermon on the Mount. Now when the heralds of the King are appointed the Magna Charta of the kingdom of heaven is proclaimed. The beatitudes give us to see the final purpose of the Kingdom of God as the highest degree adapted to satisfy the deep spiritual interests of man. They present to us the image of the citizen of heaven, as well as the character that is peculiar to him, and the destiny that stands before him. We see the alternation of joy and pain in the life of a disciple of Christ. The joy of the world must become sorrow for sin, and sorrow for sin become joy in Christ. No disciple of Christ will be without hatred from the world, and no hatred from the world without richest compensation. Tears belong to time, but true joy to eternity. Whoever finds it irksome to bear the cross of Christ understands not its worth. We see here four "Blesseds" and four "woes." The world puts the "woes" where Christ put the "Blesseds" but his arrangement will stand for all eternity. The beatitudes were uttered on a lovely mountain, to show how attractive and blessed they are. The Law was uttered on rugged Sinai, amid thunders and lightnings, to make men afraid to break it.

Lesson 8.—November 25th.

Opposition to Christ.—Mark 3: 22-35.

After the Sermon on the Mount, Christ left the multitude and went to his home in Capernaum. Soon a great multitude assembled at his home, so that He and His disciples could not find leisure to eat their meals. Among this multitude were those who were seeking his destruction, and we find them ready to speak against Him. They accuse Jesus of playing a part with Beelzebub in his casting out evil spirits. It was of no avail that light streamed in on them; for bigotry, like the pupil of the eye, contracts in proportion to the outward brightness. Bad men will impute to the best conduct of the best men motives as base as their own. *The unpardonable sin.* A man may misuse his eyes, and yet see; but whosoever puts them out can never see again. "One may misdirect his mariner's compass, and turn it aside from the north pole by a magnet or piece of iron, and it may recover and point right again; but whosoever destroys the compass itself has lost his guide at sea. So it is possible for us to sin and be forgiven: recovery through God's spirit is not impossible. But if we so harden our hearts that they cannot feel the power of the Spirit, who alone can convert us, if the eyes of the soul are destroyed, then there is no hope. We are beyond the reach of the only power that can save us." All true Christians are brothers and sisters of Christ; and heirs with him of God the Father.

TEACHERS AVOID SHARP REBUKE.

The teacher should be to the class as a friend. The following remark by a teacher to a tolerably bright, but inattentive lad, did more harm than good, in fact did all harm and no good: "There, now, you idle child! you haven't learned your lesson! just like you, you never learn your lesson! I don't know what is going to become of you yet!" Avoid this.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.

THE YOUNG PEOPLE.

THE SECRET OF HIS PRESENCE.

BY ELLEN L. GORCH.

(The author of this poem is a Christian convert of the Brahmin cast of Hindoos.)

In the secret of His presence how my soul delights to hide!
O how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the "secret place" I go.

When my soul is faint and thirsty, 'neath the shadow of his wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Saviour rests beside me as we hold communion sweet;
If I tried I could not utter what He says when thus we meet.

Only this I know: I tell Him all my doubts and griefs and fears:
O how patiently He listens, and my drooping soul He cheers.
Do you think He ne'er reproves me? What a false friend He would be,
If He never told me of the sins which He must surely see!

Do you think that I could love Him half so well, or as I ought,
If He did not tell me plainly of each sinful word and thought?
No! He is so very faithful, and that makes me trust Him more,
For I know that He does love me, though He wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow; this shall then be your reward;
And whene'er you leave the silence of that happy meeting place,
You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fulness of your joy
If you let dark clouds distress you and your inward peace destroy.
You may always be abiding, if you will, at Jesus' side:
In the secret of His presence you may every moment hide.

Yes, this is the secret that we love to speak and sing about, and that every Christian enjoys. Have you, dear young reader tried it? If not, let me urge you to come into the secret of His presence daily. Yes this is the secret that we enjoy, and every Christians.

YOUTHFUL MANLINESS.

It is the greatest delusion in the world for a youth to get the idea that his method of life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and so live the truth that there shall be no discount on his word. And there are such noble, Christian boys, and girls too; and wider and deeper than they are apt to think is their influence. They are the king boys and queen girls among their fellows, having an immense influence for good, and beloved and respected because of the simple fact of living the truth. Boys and girls, just see to this matter in your conduct.

CHURCH NEWS.

PHILADELPHIA NOTES

A stirring and awakening reunion of the First Mennonite Sunday School was celebrated on Sunday morning, September 30th. The church was filled with Sunday school workers and members, and interested visitors. The children were specially well represented. Addresses were made by superintendent C. H. Moyer, assistant superintendents Joseph B. Bechtel and P. R. Kline, and by the Pastor. These exercises were interspersed with singing both by the entire school, and by the infant class. Every one present was inspired by the well rendered program.

The same evening the Church celebrated the 12th anniversary of the Pastor's installation. An interesting statement of the present standing and prestige of the congregation, and a short history of its growth were given by the Pastor. When Bro. Grubb assumed the pastorate, 84 members constituted the congregation, 292 members have since been added, 37 have since died and 27 have removed from the city, the present membership is 310. During these twelve years, the Pastor preached 2229 sermons, 264 of which were funeral sermons. Eighteen different denominations are at present represented by those members admitted by letter, among them being the Presbyterian, Baptist, United Brethren, Episcopal, Methodist, Lutheran, Reformed, Amish and Old Mennonite denominations. Even the Church of the Srangers in New York City, which claims to be a church-home for all sects, has not as many sects gathered together in its fold.

Out of the Church have gone men and women engaged in various honorable vocations and industries of life, but not one is engaged in the saloon business. The activities of the Church are rapidly multiplying, and if the present rate of growth continues a few years longer, new accommodations will have to be secured. God bless such progress!

After the statement was read, the Pastor preached a short but emphatic sermon from Heb. 6: 1,—"Let us go on unto perfection."

H. G. A.

BAPTISM AND COMMUNION AT EAST SWAMP.

Fifteen new members were admitted at the East Swamp church on Saturday, October 20th; nine by baptism and six by letter from other churches. All but two of these were heads of families. The occasion was an impressive and joyful one. The church was filled to overflowing by an attentive and appreciating audience. The services were conducted by A. B. Shelly, the pastor, who preached from Luke 14: 26. Five of those baptized and two admitted by letter expect to be members at West Swamp, the rest at the East Swamp church. On the day following the Lord's supper was celebrated, when a greater number communed than had ever communed at this place before. The church again could not hold all those who had come to take part in the worship. These were days of joyful encouragement and of spiritual refreshing for our people. May the exercises thereof have made a lasting impression upon many! The communion sermon was preached from Heb. 4: 14–16.

The Presbyterian Church expended $192,322 for work among the freedmen last year; employing 172 ministers, of whom only 9 are white, and 261 teachers.

The Synodical Conference of the Lutheran church employs nine missionaries and five teachers among the colored people of our land. They have ten churches, four school houses, one parsonage and one cemetery. They number 1,100 members; the average attendance at divine service is 800; their Sunday-schools number over 1,000 pupils and their parochial schools 700. Three colored youths are preparing for the ministry in their seminary at Springfield Illinois. The average expenditure for these missions is $900 per month.

From the *Herold of Truth* we learn that Bro. J. F. Funk, editor in chief of the *Herold*, is troubled with a throat disease which prevented him from attending the Conference in Lancaster county, Pa.

DEATHS.

GEISER.—On October 7, 1894, in Kulpsville, Pa., at the house of her daughter, Susanna Geiser, aged 65 yrs., 11 mos. and 7 days. Interment at the Schwenksville Mennonite burial grounds. Funeral services by W. S. Gottshall.

REIFF.—On October 14, 1894, in Lederachsville, Pa., of consumption, Sallie, wife of George W. Reiff, aged 40 yrs., 5 mos. and 24 days. Funeral services at the house by W. S. Gottshall, assisted by Jacob Moyer, and at the Skippack Mennonite meeting house by Amos K. Bean, assisted by Henry H. Johnson.

ALLEBACH.—On October 16, 1894, at Green Lane, Pa., from an over dose of medicine, John Markley Allebach, son of Jacob R. Allebach, agad 17 yrs., 3 mos. and 2 days. The funeral was the largest as well as the saddest that has taken place in Schwenksville for a long time, for he was beloved by all who knew him. A. M. Fretz officiated at the house and W. S. Gottshall at the Lutheran church in Schwenksville, which was offered by the congregation on account of the unfinished condition of the Mennonite church. Interment in Schwenksville cemetery.

HOFFERD.—On October 20, 1894, at Hellertown, Pa., Elizabeth, nee Moyer, wife of Andrew Hofferd, aged 40 yrs., 11 mos. and 17 days. Funeral services were held, and interment made on the Hellertown cemetery, on Tuesday, October 3rd. Funeral services conducted at the house by A. B. Shelly, and a funeral sermon preached at the Hellertown Union church by Rev. Beaver. Deceased was a daughter of the late Rev. Samuel Moyer and a sister of our brethren Revs. J. S. and M. S. Moyer. She was the youngest of a family of nine childen of whom only three survive her.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of September.

From Bro. Dirks, Brainerd, Kan., $1.00; Philadelphia cong., $17.36; New Alexanderwohl cong., Kan., $18.00; Cong. at Mountain Lake, Minn., $25.83; Collection at wedding of A. S. Kruse and Anna Ruth Halstead, Kan., $8.10; Salem cong., Dalton, Ohio, $8.28; Zion Sewing Circle, Iowa, $1.90; West Swamp cong., Pa., $33.61; West Swamp S. S., $5.19; East Swamp cong., $16.57; Springfield cong., $10.00; Saucon cong., $9.75; Beyertown cong., $5.29; Garden Township cong., Kan., $18.95; Bro. John Baker, Minn., $5.00; Collection at the closing meeting of the German School, Moundridge Kan., S. Krehbiel teacher, $2.70; Anna Arberter, Marion Junction, South Dakota, 10c. Gratefully acknowledged,

GUSTAV HARDER, Treas.

For Home Mission Work.

From N. F. Toews, Manitoba, $80.00; John Klaasen, Man., $1.00; Wadsworth, Ohio, cong., $8.20; Garden Township cong., Kan., $8.20; St. John's S. S., Pandora, Ohio, $21.81; Johannisthal cong., Hillsboro, Kan., $15.50.

Gratefully acknowledged,

DAVID GOERZ, Treas.

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BOOK NOTICES.

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This neat little booklet of 58 pages bound in cloth by the noted writer H. L. Hastings, has just found its way to our table. It is indeed a treasure, encouraging to a renewed consecration those who can say "I am the Lord's," and if read with a sincere desire for the good, it cannot fail to lead many, who cannot say thus yet, to a consecration of both body and soul to the Lord who has redeemed them. One who led a life of sin, and was without hope, read it and was led to see Jesus in such a light that his heart was melted, and immediately, on his knees, he made a full surrender and found joy and peace in faith in Christ. Price 25 cents. Address:

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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MINISTERING.

What though your feet are often over-weary,
On ceaseless errands sent;
And tired shoulders ache and ache so sorely
'Neath heavy burdens bent?
Be patient, lest the ones whom you are serving,
Be soon beyond your care;
Lest little wayward feet that you are guiding
Slip past you unaware.

Ah, then, no joy would seem so dear and blessed,
As spending months and years
In ceaseless service for the vanished darlings
So vainly mourned with tears.
But while you have your dear ones still around
Do not regret your care; [you,
Far easier aching feet and arms and shoulders,
Than aching hearts to bear.

And still beyond your household duties reaching,
Stretch forth a helping hand.
So many stand in need of loving comfort
All over this wide land;
Perchauce some soul you aid to-day, to-morrow
May with the angels sing; [table
Some one may go straight from your earthly
To banquet with the King. —*Selected.*

CHRISTMAS ALL THE YEAR.

"Christmas comes but once a year." This is an old adage, and in one sense it is true. There is only one day in the round year when we light our Christmas candles, trim our Christmas trees, and sing our Christmas carols. We do this in joyful recognition of the glorious fact that Jesus Christ has come into this world to save us poor sinners. But did he not come to stay? Has he not promised to his followers, "Lo! I am with you alway"?

Every Christian that desires to be strong, to be happy, to be useful, and to grow in grace, ought to make every day a Christmas; i. e., he should feel that his Master is close beside him all the while. If young Christians will only make Christ real in this way, it will help them wonderfully. When our Lord was on earth, people constantly came to him for relief. Weeping Jairus, from the bedside of his dying daughter; the nobleman, whose son was sick; Nicodemus, who wanted light; the poor sinning woman that sought forgiveness; and many others flocked to him; and he never turned one of them away.

Now why should we not all do what they did, and bring our guilt and our griefs, our difficulties and our discouragements, to that same compassionate Saviour? If not near us in person, he is near us in spirit. Let us realize this, and treat him as he invites us to treat him.

It is Jesus Christ that makes Christmas the most joyous day in the calendar. Without him there would be no Christmas carol, and no Christmas gifts. But why limit to one day what ought to be our experience on every day of the three hundred and sixty-five? Some Christians are happy only on special occasions; when the sun shines or their "ship comes in." The rest of the time they sulk, or groan, or grumble. Sunny-souled old Paul, even when he was chained in Nero's guard-house, rings out the jubilant words, "Rejoice in the Lord alway; and again I say, Rejoice!" Ought every Christian to be happy? Yes; and every one of us may be happy all the time, if we only look in the right quarter for our joys. Paul was too wise to bid us rejoice in money, for the "hard times" have run some purses pretty low this year; or to rejoice in health, for some of Christ's children will probably read this article in a sick room; or to rejoice only in the hours of worldly success. Our joy, to be solid, must rest on something immovable, and not on a shifting sand-bank. There is one, and only one, solid, permanent possession; and that is the loving Christmas Christ, dwelling all the while in our hearts, a Saviour faithfully served every day in the year.

A healthy joy is not an occasional rapture. We could not stand it. I have noticed that some people who are shouting to day are sulking or scolding to morrow. They live on their moods and their frames, even in their religion. That is not Christian health. Just as soon as we hang our happiness—even our religious satisfaction—on moods of mind, or on surrounding circumstances, we go up and down with the tide. The thermometer of our joy is at the mercy of outside atmospheres. But if a strengthening, gladdening Saviour is always in the core of our hearts, then we can "rejoice evermore."

Our happiness arises from what we are, and not from where we are. Jesus tells us to abide in his love, that his joy may remain in us, and that our joy may be full. If we take the Christmas Christ at his word when he says, "I am with you alway," then we can be perpetually happy. This joy is not only our privilege; it is our duty. For a sincere Christian Endeavorer to be gloomy and wilfully wretched is a sin. Spiritual joy is a sign of health of the heart. When a baby cries and moans, its mother says, "Something is wrong with this child; it is not well." A sour, or sulking, or morose Christian is a disgrace to his or her religion. We all hope to be happy when we get to heaven. Why not now? Why parse the word "heaven" in the future tense? The possession of Christ is the beginning of heaven; and the more we have of him here, the more peace and power and joy will he give us. Every day we can sing our carols, and every night the soul can light its bright candles, and we can have a happy Christmas all the year.—*Theodore L. Cuyler, D. D., in Golden Rule.*

TWO MILLIONAIRES.

I met them to day, but not in the same place. One of them was in a private parlor in a fashionable hotel. As he was an old acquaintance, we had a long and confidential conversation. He told me of his early struggles after he left the school where we were fellow-students—of his speculations, disappointments, and final sweep. He said: "You know, Obadiah, how poor our folks were. I was disgusted with poverty and determined to be rich. I went to California, worked in the placers, and saved my dust until I had enough to go prospecting. I staked out several claims, and thought I had 'struck it rich,' again and again. But the ore failed to pan out as I expected. At last, however, I did get on a quartz ledge that went five hundred to the ton. I worked it deep enough to make a good show; then I organized a company and put the stock on the market. While it was booming I sold out and invested all that I had made in Government bonds. Here they are. I brought them from my box in the safe deposit vault to cut off the coupons. They amount to a round million, and give me an income of forty thousand a year. I don't own a foot of real estate, or any kind of property. I have just this package of bonds, so you see I am free from care. My bonds are safe in the vault, and whenever I want any ready cash I have only to go and cut off coupons."

"But," I said, "that bundle of paper in your bosom, which you say makes you a millionaire, has no intrinsic value. Those bonds are only promises. Suppose the signer of them should fail?"

"Why, man, they are United States bonds. The faith of the government is pledged for their redemption. They are better than gold or silver. My only fear is that the Government may pay them at maturity. I would be glad to have them run as long as I live."

"So you are a millionaire by faith," I said. "You don't see your real worth, or handle it, but only pieces of paper that represent it."

"Yes, that is so; and while those pieces of paper represent the wealth and honor of the best government in the world, I am satisfied."

The other millionaire I found in the county poor house. I used to know him too in former times. He was a good boy at school. He grew up a bad man. But "whom the Lord loveth He chasteneth," and this old friend had a succession of financial disappointments, followed by broken health, until he was compelled to go to the pauper's home. He, of course, was without lands or material wealth of any kind, and yet he had, like the man in the hotel, a bundle of promises. As I sat by him in his narrow chamber, he took from under his pillow a well worn Bible. He held it up in his thin, trembling hand, and said, "Obadiah, people call me a pauper, but I am worth millions. Why, in this book which I sometimes think God has written expressly for me, there are more than three thousand 'exceeding great and precious promises.' I wouldn't exchange one of them for a $50,000 Government bond. The bond I would have to leave in a few years at farthest; but these promises I shall take with me when I die, and claim them in the land where there is no more death. They are the bonds of Him who owns not only the earth, but all the stars in the sky, and all the worlds that roll around them."

As I walked slowly home after that second interview, and thought over the events of the day, I concluded that I would rather be in the place of the millionaire in the poor house than in that of the millionaire in the Palace Hotel. Both are rich in faith; but the basis of the confidence in one case is human, and in the other Divine. I am an enthusiastic patriot. I believe that our government is the best on the earth, but I would rather trust God, yes, a thousand times rather, than it. His wealth is boundless, his power is limitless, his truth immutable, and his love is infinite.—*Interior.*

ONE OF GOD'S CHOSEN.

The whistle for six o'clock had just blown; the factory hands were filing out of the great brick building clearly defined against the tinted western sky. The owner of the factory, Herman Adler, sat in his office. He was a man of fifty-five, heavily built, with thoughtful countenance, discerning dark eye, firm lip half hidden by the iron gray moustache. Accustomed to the obedience from those under him, stern in reproving offence, yet kind in trouble, he was always interested in the well being of his employees. "Sometimes I feel like a real patriarch," he would say laughingly to his wife.

Business times were dull. Trade seemed to stop. Money was tight. Other factories were shutting down, but Herman Adler thought of the men with nothing to do and the saloon close at hand; of the wives striving to make ends meet; of the children needing food and clothing in the coming Winter. He could not close the factory. He must keep things running, at least part of the time, even if he lost on every yard of goods. He was just signing his name to the last letter when a timed knock sounded. "Come in," he answered, pushing back his chair.

The door opened and admitted a flaxen-haired, blue-eyed girl, her fair skin, general appearance and accent marking English birth.

"Well, Lizzie," said the employer.

"Please sir, mother wishes me to say if you'll please excuse father. He's been took bad, and not able to be here to-day."

"Drunk again, child?" The girl dropped her eyes and the color deepened.

"The old story, I see. It may happen once too often." Then noting the frightened expression, he added:

"Run home, child. Tell your mother I'll try him again." The door closed softly, and Herman Adler reached for his hat, but before he had placed it on his head, the door opened once more, and the book-keeper, who had left his desk only ten minutes before, said:

"Beg your pardon, Mr. Adler, but I knew you were here, and thought I must see you before going home."

"Oh, how are you, Joseph? feeling better, I hope?" and the employer turned on the young man a kind, inquiring glance. It was not reassuring. The pallor, the short breath, betokened weakness.

With trembling voice the book keeper answered. "Oh, Mr. Adler, I may as well give up. What with night sweats and cough and palpitation, I just feel I can no longer be a faithful employee. Your son, Mr. David, is now through school and ready to help you. He had better take the place. I'll show him about the books. Not that I am not satisfied with the place and the wages and the master, I couldn't ask better. But it's no use, I can't keep on," and the tears stood in the young man's eyes.

"Never mind, Joseph. A little relief will do you good. David may begin on Monday. I shall be glad to have you initiate him. Meanwhile your salary will be continued till the end of the year. After that perhaps I can find lighter work for you."

Not able to utter many words, but none the less deeply thankful, Joseph withdrew, saying to himself: "Was there ever a man like him? Hebrew though he is, he shows forth the spirit of a Christian."

A short walk brought Herman Adler to his comfortable home. The wife, with the dark eyes of her race and face of much intelligence, came to meet him. The deep lines of the husband's face seemed to be lightened and a loving smile came as he received the cordial greeting and heard the sympathetic voice.

"Now, Herman, I know the cares have been pressing to-day. How is it I can always tell?"

The strong man gently caressed his wife in answer to her question, and said: "You always read me, Miriam, and I'm not sorry, else I'd hate to trouble your warm, sunny heart, and should lose much of the precious sympathy. Since you must know, Hiram Crocker has been getting drunk again; Jack Haines and his brother had a tussle at the tavern last night; one wife came complaining her husband spent all his earnings before the week was half out. I declare, used as I have always been to seeing wine in my father's house, and even thinking we ought to have it when entertaining any dignitaries, I've about made up my mind to be a 'tee-totaler.' After all the misery I have seen from rum, this is the natural outcome. If there is anything in the example of the head, the hands might as well have it. But, do you know, I do not like the term 'hands.' It seems to take away from these work people their individuality. I can't but remember that even Abraham's slaves were called souls. Before I forget it, Miriam, I want to ask you to send flour, potatoes, and meat to Hiram Crocker's; and, perhaps, you'd better remember that other poor soul, Mrs. Yates. I can't bear to think of the women and children suffering. To go back to the list, Joseph Carr is no longer able to be book-keeper. Ah! poor fellow, I fear he is not long for this world. But he proposed David should try the work, and he would show him the ins and outs. Then, of course, if Joseph is able to take up lighter duties, I shall see he has a position."

"My good old 'patriarch'!" exclaimed the wife. "Too bad to add to the sad tale; but Mr. Barton is worse. Mrs. Barton sent over a half hour ago to ask if you would sit up to night. I replied certainly, knowing your regard for the sick man, and wish to be of service. But you are not needed till ten o'clock; so lie down here in the library, and we shall not have supper till eight; that will give you time for a nice sleep, and then with the supper you will be strengthened for the night's work. I wish I might take your place. But now I must stop talking. Throw away all the cares, dear Herm—'rizzle,' as Dr. Mitchel says."

"If I had not learned to do that, Miriam, when the hours of rest and recreation came, I'm afraid I'd have been a dead man before this." The tired business man settled himself on the easy lounge and "tucked in," took the rest so needed, while Mrs. Adler went to see about sending off the well-stocked baskets.

* * * * *

All was quiet in the Barton home on the opposite corner. Such a happy home as it had been! Henry Barton was comparatively a young man; just thirty-six. Beloved in the community, distinguished as much for integrity as success in business, possessing a devoted wife and three promising children, he had seemed one of the favored ones; then developed apparently a slight ailment, which he dismissed as "nothing." It was not, however, reached by the family physician; then came the consultation; the trip to the mountains, to the sea-shore, to the hot springs. All in vain. The summons had sounded. He was ready. His prospect was joyous; the sadness belonged to those who remained. Still the brave wife hoped for the favorable change, which never came this side of Paradise.

On the night of our story, a soft light burned in the sick room, by which might be discerned the delicate face of Henry Barton, in marked contrast to the robust form watching by his side.

The sick man stirred. Then in a clear voice he said:

"You are very good to sit by me. I felt I ought not to trouble you, when you have so much care through the day; but I would rather have you than anyone else." He moved his hand, and the watcher, interpreting the grateful thought, took it in his own strong hand and held it for a moment, wishing that he might impart some of his strength, as he answered:

"My dear fellow, I am only too glad to be with you. You know we stand ready to answer your call."

"Yes, I know you are always ready—and so willing, too."

Then for some moments there was nothing heard but the tick of the clock. Again the sick man spoke.

"I know the time is short. I feel I can leave Alice and the children. They are provided for. They have a tender Father and Keeper; but, oh, my dear friend, it is you I am thinking about."

"Me!" echoed the surprised friend.

"Yes. This world viewed at the end seems so insignificant—such a little thing! The part worth living for—striving for—lies beyond. Oh, Mr. Adler! don't you see? I want to meet you there! I couldn't bear to think you would be left out!" Here the sick man stopped exhausted. Mr. Adler was deeply moved. Never had anyone manifested such interest in his soul. But he thought of the critical condition of the patient and sought to soothe the.

"Dear Mr. Barton, do you remember your condition. You must not excite yourself. I am here to take care of you, so you may be better to morrow."

"Oh, no! Mr. Adler, I shall never be better. It will not matter whether I talk; but it does matter so much about you. I must say the words while I can. In the several years we have lived beside you I have learned to love you. I have watched your life—that of your sweet wife—the atmosphere of your home; and I have been taught lessons of Christian charity. You, dear friend, manifest the Spirit of Christ. Will you not acknowledge him?" The dying man raised himself in his eagerness. Herman Adler gently adjusted his pillow, placing him tenderly on it, and moistening his lips with cold water. Not waiting for a reply, the sick man continued:

"Listen to the words of your own prophet:

" 'Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine.'

" 'I am the Lord thy God, the Holy One of Israel, thy Saviour.'

" 'I, even I, am the Lord; and besides me there is no Saviour.

" 'Remember these, O Jacob and Israel; for thou art my servant. I have formed thee; thou art my servant; O Israel, thou shalt not be forgotten of me.'

" 'I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto me; for I have redeemed thee.'

" 'Surely he hath borne our griefs and carried our sorrows * * With his stripes we are healed.'

" 'Hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.'"

The strong man was strangely touched. He did not speak.

"Will you not believe?" pleaded his friend.

"I wish I could," was the answer. "All my

training has been so different. Think of the generations of prejudice before me."

"I know. I have thought of this. I have searched for the light for you. Months ago I bought a little Bible intended for you. In it I have marked passages fitted to your case—the wonderful prophecies, the marvelous fulfilment, the words of invitation and comfort. It is in the right hand alcove of my secretary. Will you find it there?

Mr. Adler obeyed. The little book was addressed to him. Taking it reverently, he said: "I shall prize your loving thought of me. I shall search for the light. I shall try to believe." The sick man's face brightened. He turned contentedly to his pillow. "Now I will rest." Sleep soon came. In the morning the doctor pronounced Mr. Barton a little better.

* * * * *

On his return home Mr. Adler related the conversation to his wife. She, too, was touched. "Mr. Barton spoke so wistfully to me one day: 'Dear Mrs. Adler, you are a follower of the Nazarene, although "afar off." Won't you come closer?' You know, Herman, we have not felt quite satisfied with our religion. We have even hesitated to speak too strongly to our son. Would it not be dreadful if we should keep him from the full revelation?"

Mr. Adler opened the little Bible. "Here are three verses written on the flyleaf." He read slowly:

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

"If any one of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him."

"If any man willeth to do his will, he shall know of the doctrine."

"Then," said the loving wife, "let us search and ask and follow. We do admire the one called Christ. Perhaps he may be revealed to us as the One to be adored—our Lord and King."

The next weeks were occupied with the daily duties—office and household work, care for the needy, sympathy for those cast down; but the quiet hour was not forgotten—the time for the searching for the things of God. It was not without a struggle that the light came. It was the old way—becoming like a little child. It was the simple faith in God and the Saviour whom he had sent.

Before Henry Barton passed "beyond the gates," he was comforted by the assurance that these chosen ones had come into the full inheritance of their birthright. They belonged to the true Israel of God.—*Interior*.

A LESSON FROM THE CORN.

Take a grain of corn, or a whole ear of corn and keep it as a show. You can varnish it and under certain conditions of nice treatment keep it for ages. It is pretty to look at and may become an attractive curiosity, but remember, you will never have anything but that one solitary pitiful ear of corn. Now let that ear of corn die; fling it out of doors, into the dirt and darkness, the rain and the mud, let it be plowed under and hidden from sight, let it die and crumble to pieces, and see what the outcome will be. When it dies in the ground the secret heart life of the corn is let loose, and enters into union with the great elements of nature. The sunshine comes ninety-three million miles and takes hold upon it, the wind that blows over the earth takes hold of it, the rain, the snow, the morning dew, the mystic chemistry of the ground, the juices and gasses of the soil and air take hold upon it. There is not a single energy in the whole realm of nature that does not run with lightning speed and seize upon the escaping heart life of that grain of corn, and unite themselves to it, and lift it up into verdure and beauty and tasseling glory and multiplied life.

How true a picture this is of Christian life. If we are not thoroughly crucified, if we are ever first taking care of ourselves, like the varnished ear of corn we may be pretty church ornaments, but we remain alone. If on the other hand we are willing for God to plant us, to put us out of doors in the darkness and rain, until we die to all worldly honor, wealth and success, to all selfish and churchly glory, when we thus die, every moral force in the kingdom of God will rush to us and unite themselves to our liberated soul life. The truth of the whole Bible will take hold upon us, the Holy Spirit will seize upon us, the blood of Jesus will come to us, the attributes of God will touch us, the powers of the world to come will grasp us, we shall be united to the deathless energies of the heavenly world, celestial gravitation will draw us upward, and we shall find ourselves multiplied a thousand fold. The very things that people think will be their ruin, to go out in the darkness and storm, into the mud and slums, the very things that seem hard and unlovely, are the very things out of which come our highest salvation and spiritual enlargement in glory. God seeks to unite himself with us so that in the Spirit he can work or fight or pray through our faculties or energies. Count over the men and women who have done the work of a thousand ordinary Christians, who have been so multiplied that each one seems like an army, and you will find that it was through death, and the sinking into self-nothingness, by which they were so multiplied.—*G. D. Watson in Michigan Christian Advocate.*

A STORY OF TWO WORDS.

"Oh, if I were lucky enough to call this estate mine I should be a happy fellow," said a young man.

"And then?" said a friend.

"Why, then I'd pull down the old house and build a palace, have lots of prime fellows round me, keep the best wines, and the finest horses and dogs in the country."

"And then?"

"Then I'd hunt, and ride, and smoke, and drink, and dance, and keep open house, and enjoy life gloriously."

"And then?"

"Why, then, I suppose, like other people, I should grow old, and not care so much for these things."

"And then?"

"Why, then, I suppose, in the course of nature, I should leave all these pleasant things—and—well, yes—die!"

"And then?"

"Oh, bother your 'thens'! I must be off."

Many years after, the friend was accosted with,

"Godbless you! I owe my happiness to you!"

"How?"

"By two words spoken in season long ago—'And then!'" *The Quiver.*

"The only good thing to do with a burden is to give it to Christ.

THE WANT OF THE AGE.

The great want of this age is men! Men who are not for sale. Men who are sound from centre to circumfereuce, true to the heart's core. Men who fear the Lord and hate covetousness. Men whose consciences are as steady as the needle to the pole. Men who will stand by the right, if the heavens totter and the earth reels. Men who can tell the truth, and look the world and the devil right in the eye. Men who neither brag nor run. Men who neither swagger nor flinch. Men who have courage without whistling for. Men in whom the current of everlasting life runs still, and deep, and strong. Men careful of God's honor, and careless of men's applause. Men too large for sectarian bands. Men who will not fail or be discouraged till judgment be set in the earth. Men who know their message, and tell it. Men who know their place, and fill it. Men who know their duty, and do it. Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have paid for. Men who know whom they have believed. Men whose feet are on the everlasting rock. Men who are strong with the divine strength, wise with the wisdom which cometh from above, and loving with the love of Christ—men of God.—*Colorado Methodist.*

THE POWER OF GOSPEL TRUTH.

The doubtful doctrine of many Protestants is a greater encouragement to Romanism than all her own finery can bring to her. Rome has gained more by Oxford than by all her cardinals. The glorious doctrines of grace are the great guns with which the Papal galleys may be blown out of the water. Grace is a word which is as obnoxious to Popery as the name of Jesus to the devil. Reptiles cannot bear salt, nor can Jesuits and priests endure sovereign grace. Their trade is gone when salvation is free. Their honor is gone when Christ is all. When people think much of Jesus and His redemption, they are sure to think little of priests and their fiddle-faddle. It was not Luther's arguments, but Luther's plain teaching of justification by faith, which shook the corner stone of the Vatican. If men are saved by believing, they are not likely to waste money on purgatory pick-purse, nor any other of the penal schemes for enriching the Church. Let us then keep Gospel truth always to the front, for in our own hearts the preservative against error is a hearty acceptance of the living Christ, and His own sure Gospel.—*Spurgeon.*

The litigations in reference to the ownership of the church property of the *Evangelical Association* have come to an end. The supreme court of Pennsylvania has lately given its decision in the case, the same as the supreme courts in other States had previously done, in favor of the "majority" (the Escherites), whereby those holding with Bishop Dubbs are excluded from the ownership of all their church property. Delegates of this faction lately held a conference at Reading, Pa., at which they organized themselves into a new church, adopting the name *United Evangelical Church.* Church buildings are now being erected in many different places, and no doubt, all parties are glad that the long pending decision has come and that the disagreeable and costly litigations have thus come to an end.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., DECEMBER, 1894.

The Northern Conference held in the Childstown, South Dakota, Congregation was preceded by a series of meetings which were blessed of God to the conversion of a number of precious souls. Bro. Baer who was there and assisted in the meetings writes: "Ministers and members worked and prayed together for the interest of the meetings and for the salvation of souls, and they were revived together." The Lord graciously opens the windows of heaven and gives showers of blessing in answer to earnest prayer. They that wait upon the Lord shall renew their strength. Similar meetings in all of our congregations wherever practicable would no doubt result in great good. The glory shall be all His own, the blessing will be ours.

For reasons which will be readily understood and appreciated, the rule has been adopted not to give space in our paper to resolutions passed by Sunday-schools, Young People's Societies and other bodies, on the death of a member. One reason, which in itself would be alone sufficient, is that as the custom of passing such resolutions would become general in all our schools and societies the publication of them would soon monopolize a large part of our space and then to think of the sickening monotony of these stereotyped platitudes as they would follow each other in endless succession. On the other hand to publish resolutions only in some cases and not in others would savor of partiality which would necessarily be harmful. Moreover, every legitimate purpose of such resolutions can be served, and much better served, without publication. We make this explanation in order to set ourselves right with any who may have wondered why resolutions sent in were not publish ed, and to avoid both for our friends and ourselves any unnecessary annoyance on the subject in the future.

In one of the district conferences recently held a resolution was adopted declaring against Christian Endeavor societies on the ground that "they have a tendency to lead the young people out of or away from the congregation." This statement embodies a very serious charge against the C. E. society, and we think it would not be more than right that its author or arthors should bring the proof for the charge. We respectfully and earnestly invite him or them or any one else holding the same view to write for these columns an article showing, if they can, the correctness of this charge. The columns of course are equally open for evidence to the contrary. We do not invite controversy on this or any other subject. But a fair presentation of a question from various standpoints whether given by the same or by different persons can only contribute to enlightenment and therefore is desirable. We desire that our readers may have the facts on which such sweeping statements are based, if they are based on facts, in order that they may judge for themselves. Until such facts are produced we must enter our decided protest against the statement and the charge therein contained.

IMPORTANT QUESTIONS DISCUSSED.

At the recent session of the Middle District Conference the following resolutions were adopted, which may be regarded as the sentiment of the conference on the questions which had been assigned in the program of the conference. (See October number of Mennonite).

1. The cougregations should endeavor to bring into requisition the talents that may be found in their midst. Promising young men should, if necessary, be assisted in acquiring an education. Opportunity should be given such to exercise and develop their gifts in Young People's Societies and other meetings, and as evangelists. Persons evincing talent in this kind of work could afterwards be recommended to congregations needing a minister.

2. Protracted meetings if properly conducted, can be useful but we must not forget that conversions and the reviving of believers may not and should not be limited to such meetings.

3. Owing to the distant location of Bethel College there has been a very general expression of a desire for and a need of having our own institution of higher Christian education in this district. But as the time for the carrying out of this desire does not seem to have arrived, we recommend as such to our young people Bethel College.

4. The elevating of the standard of our ministry can be furthered on the part of the ministers by means of ministers' conferences. Such could be held in connection with the District confer ences and also in the meantime, those of the western part and those of the eastern part of the district holding separate conferences. The congregations on their part can do much in this line by encouraging the ministers with their faithful support both materially and otherwise.

5. The conference would encourage a closer union between the Young Peoples' Societies of our congregations, and believes this could be effected through correspondence and occasional conventions. Moreover a statistical report of the existing societies should be made public.

A CALL FOR HELP.

Brother H. L. Weiss, superintendent of our mission station at Cantonment, writes to the officers of the Missionboard: "Our sisters here complain that there is a scarcity of vegetables, dried fruit, potatoes, butter and eggs to snpply the tables. We have some milk and also some eggs, but not near milk enongh to supply the whole school with butter at each meal. To do this would raise the expenses considerably. Knowing that most of the money given for onr mission is given by people who would need it themselves, and it being consecrated money, we are responsible for its use, I am willing to deny myself for the Lord's sake, and to condnct the station as economically as possible. Of the necessaries of life we have always had enough. But if you are willing that I shall furnish the tables with the above named articles and thereby raise the expenses I shall gladly do so."

Owing to the fact that onr treasury has of late been well nigh exhansted, we are obliged to keep the expenses of our mission down as much as possible. Bnt while we feel that our workers at Cantonment, with the children there at school, shonld, if possible, be better snpplied with the above named articles of food than they, on account of the continned drought last snmmer are at present, we would hereby kindly request such of our mission friends as are able to do so, to send some of these articles without delay to our mission station at Cantonment, being assured that our sisters there will be able to make good use of all articles of the kind sent them. Articles should be sent under the following address: Cantonement Mission Station, care of Rev. A. S. Voth, Darlington, Oklahoma Territory, via Rock Island Rail Road.

A. B. SHELLY,
Secretary of Mission Board.

FROM SOUDERTON.

On Saturday afternoon, November 3rd, we had services preparatory to our communion on the following day. On this occasion five new members were baptized and received into the church; the pastor preached from Gal. 3: 25–29. The day following we celebrated the Lord's supper. Our church was filled, and a solemn yet sacred feeling seemed to pervade the entire audience through the services. The text on the occasion was Heb. 4: 14–16, from which the pastor showed who and where our High Priest is, and his peculiarities; then our relations to him.

We have lost through the year by death three of our members from our brotherhood here below, but our ranks have not been thinned for in the same time we have added eight new members. Our Christian Endeavor Society and Sunday-school are in a flourishing condition.

CORRESPONDENT.

SUNDAY SCHOOL INSTITUTE.

The workers of the West Swamp, East Swamp and Flatland Sunday schools held an institute at the East Swamp Mennonite Church on Saturday, November 10th, 1894. The following is a short report of the work done:

The first topic, "How can the work of our Sunday-school be made more efficient," was discussed by J. M. Myers. He said: The work of a Sunday-school is a great and responsible work, but it can and should be made more efficient. The things necessary to make the work more efficient are:

1. Teaching of children in the home.
2. Parents attending Sunday school with their children.
3. The Parents' help in the Sunday-school.
4. Able teachers.
5. Regular attendance by teachers and pupils.
6. Prayer is a part necessary for the success of the Sunday-school. You should pray for your class and for your Sunday-school collectively.

The second topic, "How to secure regular attendance at Sunday-school," was discussed by Mrs. Lizzie Clymer. She remarked in the first place that it was a very difficult matter to secure regular attendance, both from teachers and scholars. The following incentives were given that might possibly secure regular attendance:

1. Good teachers.
2. Ask for an excuse, of those absent, the following Sunday.

3. Let your pupils know that you miss them very much when absent.
4. Giving merits,
5. Make your pupils feel that it is not only their duty but also their privilege to attend Sunday-school. Above all make your teaching interesting and your attendance will be better. Where there is no interest there is very little work done.

The first part of the evening program consisted of "Essays on the first five lessons of the present quarter" by the following persons:—Joseph Shantz, Daniel M. Landis, Mrs. Mary Bleam, Miss Flora Fellman and Samuel Musselman. Very good thoughts were brought forth by all. It was proposed by some that the same work could be done for a quarterly review.

"The proper and improper use of the lesson helps," was discussed by Jacob M. Landis. He said: The lesson helps are good at their place, but they should not be used so much in the Sunday-school. They are a good help in preparing a Sunday-school lesson, but they should be laid aside in a class. The Bible should take its place in the Sunday-school. We should use both while preparing a lesson.

A WORD OF ENCOURAGEMENT AND VALUABLE SUGGESTIONS.

We trust we shall not be held guilty of violating either good taste or the confidence of our friend in Oberlin, if we give our readers the following letter to read. We appreciate Bro. Krehbiel's suggestions regarding future numbers of the Year Book as well as his kind words in reference to the present issue. We refer the reader to the announcement on the last page.

OBERLIN, OHIO, Nov. 3, 1894.

Rev. A. S. Shelly, Bally, Pa.

Dear Brother:—In the letter in which I ordered a copy of the Mennonite Almanac or rather Year Book, I expressed myself as not daring to expect very much for the very small price at which these books are offered. Having received the copy and after looking, yes reading it through, I feel impelled to congratulate you upon the success you have had in making this year's Year Book valuable. Its contents are of a nature which must meet with appreciation on every hand. That Menno Simon's picture appears in it I consider as especially happy The historical sketches pertaining to our church cannot fail of a wholesome educational effect. The extensive list of Mennonite ministers enumerated, irrespective of subdivisions, is in the right spirit and will also prove valuable as reference.

Altogether this Year Book is not only abundently worth the price it costs, but indicates a progress toward the great usefulness to which such an annual publication can, I believe will, develop. In it is offered an excellent opportunity to collect all that is more valuable in Historical, Literary, and Statistical lines; and in addition it offers a splendid receptacle for biographies of leading persons among us—present and past; pictures of leading men as also buildings, etc., of general interest naturally belong here. And finally though not of least importance original thought upon subjects of permanent importance as also upon topics of the times can be placed here convenient for future reference.

So may this be a word of encouragement as well as congratulation to continue in the course upon which you have entered, and make of the Year Book a work of permanent value and increasing usefulness. Ofcourse I do not think that all that is suggested can be given for the present low price. But I am sure your readers would not hesitate to pay an increased amount for an increase of material in the same line as you offer this year. With kind regards, your brother in Christ.

H. P. KREHBIEL.

A LETTER FROM BRO. J. KREHBIEL.

Dear Editor, I deem it a privilege rather than a duty to write a few lines for the MENNONITE, in which I wish to express my sincere thanks to the dear brethren in Central Illinois for all the kindness shone towards me. I came into their midst as an entire stranger, and they so kindly took me into their homes and churches as a dear brother and fellow-laborer in the Lord's vineyard. I spent with them many pleasant hours in spiritual realms, conversing about that one thing needful, and praying for the unity of saints. These seasons of sitting together with Christ Jesus in heavenly places, (Eph. 2: 6,) will long be remembered by me. I pray that heaven's richest blessings may rest upon them in this life, and that then they may hear the plaudit, "well done good and faithful servants, ye have been faithful in a few things, I will make you rulers over many things."

Pursuant to a call from the Evangelizing Committee of the Central District Conference, I left home on the 20th of September, and arrived in Chicago the next morning. The day was spent in calling upon my brother and visiting the Deaconess Home, corner Harrison and May streets, and the Home Mission station at 145 west 18th street, preaching at the "Home" in the evening. These Institutions are doing a noble work. That night I spent with my brother, whom I had not seen for many years. The next morning I left for Danvers, via Bloomington, where I arrived in the afternoon, and soon found myself very comfortable in the pleasant home of the aged Bishop Joseph Stucky, where I spent the rest of the day, as I trust very profitably. The next morning (Sunday) I went to church with his son Christian and family, where I met the ministering brethren John Stahley and Joseph King. Here I preached the first time in this locality, to a large and attentive audience. After the service we went home with Bro. King, with whom we spent the afternoon. In the evening he and his family took me to Rev. Peter Schantz's, near Carlock, where I again preached in the evening to a multitude of attentive listeners. With these two congregations I stayed until Friday. Visiting during the day, and preaching in the evening at the several churches. On Friday evening Bro. Joseph Augsburger took me to the church at Congersville, where I again preached from the Word of God to a well filled house of attentive listeners. The next morning I went by rail to Washington, where I was met at the station by the dear old brother Peter Strubhar, (father of Rev. Valentine Strubhar,) who took me to his hospitable home. With this dear family I made my home during my stay here. A series of meetings had been announced for this place, commencing the next morning (Sunday). On Tuesday evening the Rev. Peter Schantz near Carlock, came to our assistance in the good work. The week was spent in this locality and also in the vicinity of Spring Bay, visiting during the day and preaching in the evening. On Monday there was also meeting in the morning. These meetings we believe have been very profitable. On Saturday night I very reluctantly left these dear people, with whom so many pleasant hours had been spent, and went by rail to Meadows, where I was met at the depot late in the evening by the ministering brother John Kinsinger of Danvers, Joseph Kinsinger, and Andrew Verckler of this place,—going home with the latter. The next day I spent with these dear people here, preaching the word in the morning and evening to large congregations. In the afternoon I visited a few families, and was sorry to find the dear companion of Joseph Kinsinger very sick. I trust the Lord may restore her to the family and church, where she is very much needed. The next day Bro. Verckler and companion accompanied me to the church at Flanigan, where I met the ministering brethren Stephen Stahley and Joseph Zehr. Here I again had the opportunity of preaching the word in the forenoon and evening. Although these meetings were on Monday, yet the attendance was very good. The afternoon was spent with the ministers and their families. This finished our course of meetings in this part of the state for this time. Although there were other congregations which I should have visited had time permitted me to do so, and especially the church at Tiskilwa, Illinois, where the dear Bro. Joseph Burckey preaches, but the time to leave for the Middle Conference had come. So on Tuesday morning I returned to Meadows with Verckler's, who showed me much kindness while I tarried in this community. I feel very grateful to God that He has permitted even me to visit these dear brethren in this part of the state of Illinois. The seasons of spiritual refreshings which I enjoyed with them, I shall never forget, and I believe they have been to the glory of God. To Him be all praise. In the afternoon I left for Bloomington, soon after my arrival there, and as I was waiting for a midnight train, I was happily surprised by seeing the dear brethren Peter Kinsinger, Peter Gerber, Peter Strubhar and wife, and sister Schmitt, coming into the depot, also on their way to the Conference. Later in the night the delegations from Ohio and Indiana arrived on a chartered car. With them we went to Tipton, Missouri, where we were met by the dear brethren from the Bethel Church, who brought us to their hospitable homes, where we enjoyed a good night's rest.

Of the days and seasons of spiritual refreshings which were here enjoyed during the following week, I need not at this late date write to you, for they have all appeared in the different reports of the secretary. On Sunday, October 14th, which was the great day of the feast at the Bethel Church, it was my privilege to preach in the morning at the Mt. Zion church, about four miles from the Bethel church, where David D. Kauffman, Daniel D. Kauffman, and D. C. Driver are ministers. The following Wednesday and Thursday I spent with the dear brethren in Summerfield, Illinois. On Thursday evening in company with the brethren from near Bloomington I left for home. During the night as we came near their home these brethren left me, to continue my journey alone. At Chicago I stopped with my brother, Menno, one half day, and about the same length of time with my brother John in Cleveland, arriving at home late on Saturday evening, where I found the brethren met together for a season of exhortation and prayer. The next day we had baptismal and Communion services. Brethren pray for us.

Yours truly,

JACOB KREHBIEL,
Clarence Centre, N. Y.

Nov. 15, 1894.

MISSION DEPARTMENT.

OUR INDIAN MISSION.

Brother C. Krehbiel, the president of our Foreign Missionboard, has written and published in the *Bundesbote* a condensed report of the present state of our missions in Oklahoma and Arizona. In the following we give the principal parts of this report as presented by brother Krehbiel.

OUR MISSION IN GENERAL.

Our mission is a work of faith; not of the faith of an individual, nor of the faith of the so-called Missionboard, but a work of faith begun and carried on by the *Mennonite General Conference*. Trusting in the Lord for His guidance and help the work was begun. So wonderfully has the Lord rewarded this our trust and confidence in Him that at no time thus far it has become necessary to apply special efforts in order to secure the necessary means to continue the work. Even during the trying times when our missionhouses had been destroyed by fire, and when new buildings had to be erected, we did not find it necessary to send out collectors to collect the money needed for this purpose. All that was necessary was to inform our churches and missionfriends by publications in the *Bundesbote* of the condition of the work entrusted to our care and of what the work needed, and the Lord always graciously heard our prayers and furnished us with the necessary means in such a manner, that there never was an actual deficiency in our treasury.

ITS TRIALS.

At different times however our work had to experience special and severe trials. Such a time of trial is standing before us at the present. The report of our treasurer, Bro. G. Harder, which I have received yesterday, shows that on October 1st, there was a balance remaining in the treasury of $14.25.* Since October 1st orders have been issued to the amount of upwards of $1600. The treasury is thus more than exhausted, unless considerable sums have recently flowed into it.

MISSION CHAPELS.

It has become necessary to have chapels erected for our mission both at Cantonment and at our Washita station. For this purpose $600 are to be drawn from our church building fund. But as it is thought that each of these chapels should not cost less than $450, we will still be obliged to draw $300 from the mission treasury, unless special gifts for this purpose should flow in, or that the chapels be built in such a manner as to cost less than $900.00.

HARD TIMES.

In this connection we are reminded of the hard and pressing times, when money is scarce, and this teaches us to practice economy as much as is possible without thereby hindering the progress of work. Already at our last conference several of our missionaries in consideration of the hard times, of their own free will requested that their salaries be reduced from $800 to $600 per year. At this salary they furnish their own home, their board, their team, their stationary, their postage, *their all*. In order to keep the salaries of our workers on a comparatively uniform scale, the board hereupon also made reductions in the salaries of our other mission and school workers in Oklahoma. By this we are paying from $800 to $1000 a year less for salaries in Oklahoma than we would had these reductions not been made.

THE PRESENT STATE OF THE WORK.

Darlington, where our school work had experienced a temporary cessation, now has 31 children in school again. Brother A. S. Voth is both superintendent and teacher; sister Voth serves as matron, and one brother and two sisters assist them in their work. Thus this station is conducted on a saving basis. But the missionhouse here needed repairs, which had to be made with a considerable outlay of money

At Cantonment we have at present nearly 80 pupils. Brother Weiss is superintendent, and brother Auernheimer farmer. The brethren Kliewer and Whiteshield serve as teachers. Sister Barbara Lugenbill is matron, and the sisters Baer and Salome Lugenbill, assisted by several Indian girls, do the house work. Here the pressing financial condition of our people is likewise taken into consideration.

Brother Petter is working amongst the Cheyennes around Cantonment, at the same time visiting the more distant camps. He reads and speaks to them from the Word of God, to which they gladly and eagerly listen. Brother Petter has so far advanced in the study of the Cheyenne language, that he is now about publishing a little book in that language. This the missionboard, and no doubt all missionfriends, greet with joyful approval. The Cheyennes are anxiously waiting for the appearance of this book.

At the Red Hills meetings are now regularly held every two weeks. The first of these meetings, held on last Sunday, was well attended. Similar meetings are held by brother Kliewer at the Washita. The brethren Krehbiel and Kliewer are visiting the different camps and are working among the young and old Indians, at the same time they persue the study of the Arapahoe language. Besides this they are assisting several young Indians in fitting and arranging their farms.

Brother and Sister M. M. Horsch have arrived at their new station at the Washita. They have taken their abode in a very small and poorly built house in Arapahoe City. The Indians (Cheyennes) received them gladly and are anxious to have them read to them from the Word of God and to tell them about Jesus our Saviour.*

As a whole our Mission in Oklahoma is in a hopeful condition. Other denominations however are pressing in upon our field and it behooves us that we persue our work with renewed energy and, trusting in the Lord, endeavor to hold what we have.

ARIZONA.

Brother H. R. Voth's reports are replete with encouraging news from our work in Arizona. At the same time they teach us that great obstacles present themselves which have to be overcome. Among these the finding of a sufficient amount of good water seems to be one of the principal ones. This in connection with the other necessary arrangement in establishing a station here, requires a considerable amount of money, and they have already caused heavy drafts upon our treasury. But as the house and the necessary outbuildings are now well nigh finished, the cost for arrangements, aside of the well, will in the future be comparatively little. Brother and sister Voth will now also find more time to devote to spiritual work among the Indians. Yet there are needs on this field. Brother Voth, and no doubt sister Voth and Frieda, are studying the Moqui language. But they are principally engaged upon the one Mesa (Oraibe), and they can not well extend their work to the other Mesas, of which there are a number there. It would therefore be well if another family could be sent out to this field, who would likewise make themselves acquainted with the Moqui language, and who would assist brother and sister Voth in their work.

OFFERS AND REQUESTS.

Offers to engage as workers in our mission, as well as requests for assistance in preparation for missionwork lie before the Board. Owing to the depleted state of our treasury however, we were obliged to give postponing answers to these offers and requests. Our principle, which we have all along sought to uphold, is not to make any debts, but only extend our work as fast as the gifts flowing into our treasury warrent us to believe that the Lord wants us to extend the work,

OUR OBJECT.

Our object in presenting the foregoing analysis of the state of our mission to our conferencechurches and missionfriends, is to request them to consider well what the will of the Lord is, and that they may in the future, as they have done in the past, hold fast with prayerful faith and in active love to the plough of our heathen mission.

C. KREHBIEL.

*) This is a mistake, undoubtedly made by the *Bundesbote* printer. Brother Harder's report shows a balance in the treasury of $1425.00.
Sec. Mission Board.

*) On account of bodily indisposition sister Horsch found it advisable to go to Kansas to her parents in order to consult a physician. Here she expects to remain for several months, while her husband is left alone upon his new field of labor. *Sec. Mission Board.*

MISSION NOTES.

Dr. Parkhurst put it well when he said: "I have got past calling my church my field. It isn't my *field*, it's my *force*."

An Alaskan woman brought to the mission ten blankets, valued at $2.50 each, as a thank-offering for the conversion of her husband.

The shields of the earth belong to the Lord; the militia of the world is his; he hath armies both above and beneath, as his horse and foot, to fight for his people.—*Trapp.*

According to the *Christian Work*, a Chinaman, who wished to be baptized, when asked where he had heard the Gospel, said that he had never *heard* it, but that he had *seen* it. A poor man in Ningpo, who had been an opinm-smoker and a man of violent temper, had become a Christian, and his whole life had been changed. He had given up his opium and had become loving and amiable. "So," said his neighbor, "I have seen the Gospel, and I want to be a Christian too."

The total statistics of both Western Persia and Eastern Persia missions of the Presbyterian Board of 1893 are as follows: Ordained foreign missionaries, 16; medical missionaries, 4; lady medical missionaries, 4; lay missionaries, 1; unmarried lady missionaries, 16; married lady missionaries, 20; total foreign laborers, 61; ordained native preachers, 37; native preachers, licentiates, 54; other native teachers and helpers, 125; organized churches, 38; communicants, 2,697; added during the year, 268; number of schools, 148; boys in boarding schools, 195; girls in boarding schools, 258; boys in day schools, 2,162; girls in day schools, 884; total number of pupils, 3,499; pupils in Sabbath-school, 5,381; contributions, $3,176; pages of Christian literature printed, 847,560.

SUNDAY SCHOOL.

PRECIOUS TRUTHS.

This is the seed time; the harvest you may never live to see, but it is sure to come. Remember this dear teacher. Save the children! Only in this way can you save the men and women of the years to come.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 9.—December 2d.

Christ's Testimony of John.—Luke 7: 24-35.

John the Baptist in prison became temporarily depressed and doubtful respecting the slow and unostentatious mode of Christ's manifestations, and sent messengers to Him to ascertain for sure whether he was the Christ or not. The answer to bring to John was the testimony of their own observations. They having departed with this testimony concerning Christ, Jesus now gives to his hearers his testimony concerning John. What went yet into the wilderness for to see? A reed shaken with the wind? A man clothed in soft raiment? The implication from these questions is that John was an utterly different man. Instead of a reed shaken by the wind of popular opion, John was a rock which stood unmoved though beaten by storms of suffering. The first excellency Christ notices in John, is his steadiness; hence his desire to be positive concerning Christ. The second excellency in John is his sober and mortified life. Effeminacy and worldly pomp is not expedient for the Christian, teacher or preacher. The third excellency;—he did not strive after high worldly things. "A prophet," "much more than a prophet." The fourth excellency;—a prophet excelling all previous prophets. He not only pointed out, but saw Christ, and tasted death for him. "My messenger"—this gives the fifth excellency of the prophet. He prepared the people's heart to receive Christ. The least Christian is greater than John because he has a better experience and understanding of the principles of the kingdom of heaven. Though the outward mode of life in John and Jesus was distinctly different, the obdurate Jews, like fickle and capracions children, found fault with, and rejected both. Yet Jesus rejoices that there are some who are truly wise and justify the wisdom of God in sending both.

Lesson 10.—December 9th.

Christ Teaching By Parables.—Luke 8: 4-15.

The expression round which this lesson centres is properly selected as the *Golden Text*. "The seed is the Word of God." There are three conditions for a good harvest. *Good seed; good soil; good care.* The seed is good; it is divine. Only this can truly bear spiritual fruit. All spiritual life depends on a divine seed sown in the heart by the Divine sower. It is a living seed; there is something marvellously vital in the Word of God. It is abundant. But to prodnce fruit it must be planted in the soil. Four kinds of soil in our lesson: 1st. *Wayside.* This represents those who hear but do not receive into heart and life. Sin has so hardened the heart, worldliness has so deadened the feelings, sinful pleasures has so dulled the conscience, that the truths make no impressions. 2d. *Rocky-ground.* This represent those whose emotions are touched, but not their moral nature. There may be new emotions but not a new heart; they enjoyed the excitement, but did not give themselves, body, and spirit, to God. The truth must take root in practice, in the life, or it will die out. 3. *Thorny-ground.* This represents those who give too unrelaxing attention to the labors of daily life, and desire for worldly goods and honors; and the pleasures of this life. The soil may be good, but where these evil roots remain the good plants will be choked or smothered and bring no fruit. 4th. *Good ground.* Mellow, free of rocks, clean of thorns, properly prepared. This represents those who seek and welcome the truth, and desire to know and obey the word of God. These bring forth the fruits of the Spirit. Gal. 5: 22.

Lesson 11.—December 16th.

The Twelve Sent Forth.—Matt. 10: 5-16.

Christ appoints to his followers their respective places of labor; and though it may not be the one which if left to onrselves we would choose, we must learn, whatsoever place or state he chooses for us, therewith to be content. Those whom Christ sent were men, not angels; Christ will make men his co-workers in saving the world. They were *common* men, *believing* men, *trained* men. They had lived and walked and talked with the greatest of all teachers. *Their mission.* For the present it was to neither Gentiles nor Samaritans, but only to the Jews. *The Message.* This was narrow; not the great round doctrine, but only "The kingdom of heaven is at hand;" yet in that as a germ is embraced all Christian theology. *The Tokens.* The warrant for their authority should be shown in the divine works which they should perform. Souls converted, characters transformed, spiritnal life imparted, the living church in the world; these are greater far than any physical miracles wrought by the hands of the twelve. *The Spirit.* 1. A self-denying spirit. 2. A trusting spirit. 3. A single-hearted spirit. 4. A faithful spirit. Such workers were needed then, and such are needed now.

Lesson 12.—December 23d.

The Prince of Peace.—Isa. 9: 2-7.

Our lesson has both a backward and a forward bearing; backward in history to the prophet Isaiah; forward in thought to the ages to come, when the kingdoms of this world shall become the kingdoms of the Lord and of his Christ. We find here a prophet picture of the *Prince of the heavenly kingdom.* 1. *A Prince of Light.* The world is in darkness, Christ's coming brings light to nations and to men. 2. *A Prince of Joy.* All the real joy in this life comes through Christ and his Gospel. Eternal joy follows in its wake as the high noon-day sun follows the morning's gleam of light. 3. *A Prince of Victory.* Christ comes to break every bond, and set free the captives. He proclaims liberty throughout the land. 4. *A Prince of Power.* The world can show no king like Jesus, whom millions serve, whose kingdom is worldwide, whose empire reaches to the hearts and thoughts. 5. *A Prince of Peace.* He brings the peace of a new life in him, not the calm of death. 6. *A Prince Forever.* Where are the empires founded by the world's greatest warriors? Napoleon, the last world-conqueror, lived less than a century ago, yet all that is left of his empire is a stone coffin under a gilded dome. But the kingdom which Christ founded lives after eighteen centuries, and will live forever.

Lesson 13.—December 30th.

Twelve Lessons Concerning Jesus.

GOLDEN TEXT.—*Jesus Christ, the same yesterday, and to-day, and forever.*—Heb. 13: 8.

The Golden Text tells us that what Jesus was "yestesday" when on earth, that he is "to-day," while in heaven; and will be forever. Read the twelve lessons, and find in them *twelve gifts* of Christ, for we may be assured that what he gave centuries ago he is ready still to bestow.

THE YOUNG PEOPLE.

MY DAYS.

My days are gardens, and in them I sow
Fair flowers of truth, or weeds of sin and woe.
Each hour, each moment, thoughts and deeds supply
The harvest I must gather by and by.

Oh, may I scatter, then, of pure and true
The living germs in all I say or do.
Perchance my God at even may delight,
To print such gardens with his footsteps white.

C. E. TOPICS FOR DECEMBER.

DEC. 2.—True wisdom, getting it, using it.—James 3: 13-18.

DEC. 9.—Helps and Hindrances to a Christian Life.—Luke 8: 4-15.

DEC. 16.—Different ways of rejecting Christ.—Mark 15: 6-14; Heb. 6: 4-6.

DEC. 23.—Carrying to others the Christmay Joy. (Missionary.) Isa. 9: 2-7.

DEC. 30.—Looking Backward.—An experience meeting.) Ps. 145: 1-21.

On account of the inability of the railroad companies to co-operate to procure reduced rates to California for the international C. E. convention for 1895, the convention will not go to the Pacific coast, but in all probability to the Atlantic, as the general sentiment is in favor of Boston as we learn from the *Golden Rule*.

CHILDREN LOVE TO BE TRUSTED.

None are so proud and happy as young children when they first understand that their parents have confidence in their honor and in their faithful performance of such duties as are committed to their care. The feeling of responsibility awakened by this knowledge in little children brings to them their first sensation of self-respect. They soon learn that faithfulness is absolutely necessary to the satisfactory execution of any work they may be called to perform. Thus good seed is daily sown, which in after years will yield abundant harvest and repay all the tronble it may have cost to prepare the soil to receive it.

Let us do what we ought and what we can for our own souls at once. For the judgment is coming not only at the last day, bnt all the time. Every day the power that we will not use is falling from us.—*Phillips Brooks.*

In your teaching, be slow and sure and thorough. Remember the old maxim, "The more haste, the less speed." This is as true of teaching as of many other things.

C. E. CONVENTION OF PENNSYLVANIA.

It was our great pleasure to enjoy this convention on Oct. 17-19 in the city of York, and we say the least if we call it a time of great spiritnal quickening. One of the large market houses was elegantly fitted up, affording a seating capacity of about 5000, and beautifully decorated for the convention. Besides filling this immense hall a number of overflow meetings were held in the churches. Not only was the auditorium profusely decorated with pink and white, but almost the entire city showed the same spirit of welcome to the Endeavorers. More than four thousand five hundred registered delegates in attendauce upon the services, had possession of the town in the name of Christ Jesus, and it is to be hoped that this temporary possession of the town by the Endeavorers has revolutionized its spiritual life. The score or more able and eloquent addresses by such Endeavorers as Revs. Shannon, Roads, Lynch, Prugh, Rondthaler, Jeffers, Mershon, Morrow, Hartman, and Drs. Fager, Castle, Coffey, Pendleton, Stauff and the Misses Schuyler, Ellmaker, Eggers, would be worth hearing, repeating and preserving. Missionary extension received considerable notice in the addresses. And not only have the delegates been thrilled with enthnsiasm for the world-wide cause, but during each day of the convention they have gone out in bands and held noon-day evangelistic services in the shops and factories, in the almshouse, the hospital, the jail, besides an open-air meeting each night in Centre Square and an immense evangelistic service simultaneously with the closing sessions, fifty services in all. Good citizeuship, the Bible, junior work and temperance work also received much attention. Five simultaneous rallies were held on Friday afternoon. The greatest of these was the junior rally. At this time the auditorium held seven thousand persons. A helpful conference of junior workers was held prior to the entrance of the children. Ten hnndred and twenty-seven children, white and black, were in line marching through the principal streets of the city to the auditorium. Here there was through these exercises almost no speaking, the children themselves conducting the exercises, with singing, recitation of Scripture passages, reports, etc., which affected many to tears. The closing consecration services, conducted by Rev. Greul, of Philadelphia, too were very affecting. The singing of the great choir and of Professor and Mrs. Lowe, and the music of the Park sisters throughout the convention helped to spiritualize it. Even after Mizpah had been sung and spoken the delegates were loath to leave, and when they went, it was with the songs of Zion on their lips and the joy of the Lord in their hearts.

F.

SUICIDE BY THE SMOKE ROUTE

There are multitudes of young men smoking themselves to death. Nervons, cadaverons, narrow-chested and fidgety, they are preparing for early departure or a half-and-half existence that will be of little satisfaction to themselves or little use to others. Qnit it, my yonng brother. Before you get through this life you will want stout nerves and a broad chest and a brain unclouded with tobacco smoke. To get rid of the habit will require a struggle, as I know by bitter experience. Cigars and midnight stndy nearly put an end to my existence at twenty-five years of age. I got so I could do no kind of stndy without a cigar in my mouth—as complete a slave was I as some of you are. About to change pastorates from one city to another, a wholesale dealer offered as an inducement to my going to Philadelphia that he would give me all my cigars, and the best cigars in the country, free of charge all the rest of my life. He was a splendid man, and I knew he would keep his promise; then I reasoned thus: If, now, when my salary is small, and cigars are high, I smoke np to my full endurance, what would become of my health if I got all my cigars for nothing? Well, I have never touched the infernal weed since. From that time I was revolutionized in health and mind, emancipated by the grace of God. I ask yonng men to strike out for the liberation of their entire nature from all kinds of evil habits. I see that now in our elevated railroads they have introduced that pig pen on wheels, the smoking car, and it is being made easier and easier all the time to sacrifice physical health. All those who break down their health throngh indulgence and go into graves sooner than they would otherwise have gone are suicides, and the day of judgment will so reveal it.—*Record of Christian work.*

MARRIAGES.

BEIDLER—HEIM.—In Philadelphia, Pa., on October 23, 1894, at the home of the bride's parents, by N. B. Grubb. Abraham B. Beidler to Miss Rosie Heim, both of Philadelphia.

CLOW—SCHRACK.—In Germantown, at the home of the bride's parents, John and Sallie Schrack, on the evening of October 25, 1894, by N. B. Grubb, James H. Clow to Miss Charlotte Schrack, both of Germantown, Pa.

DEATHS.

DETWEILER.—On November 10, 1894, in Telford, Pa., of membraneous croup, Mary, daughter of William D. and Mary Detweiler, aged 3 yrs., 1 mo. and 7 days. Interment on the 14th at Hillside cemetery, Souderton. Services at the house by Abel Horning, and at Zion Mennonite church, Sonderton, by A. M. Fretz.

HERBER.—On November 13, 1894, in Souderton, Pa., of congestion of the lungs, Benjamin Franklin Herber, infant child of Frank and Ella Herber, aged 4 mos. and 1 day. Interment at Bridgetown on the 17th. Services by Allen M. Fretz, and A. L. Erisman, assisted by J. S. Farnsworth.

ROSENBERGER.—On November 15, 1894, at Mount Pleasant, Pa., Florence A., daughter of Samuel and Laura Rosenberger, aged 2 yrs., 4 mos. and 7 days. Interment on the 18th at Lexington Mennonite church. Services at the house by Allen M. Fretz at the church by Rev. Walter.

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MENNONITE BOOK CONCERN,
Berne, Adams Co., Ind.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of October.

From Emmaus congregation, Kan., $17.50; Berne, Ind., congregation and individual contributors, $41.90; congregation at Putnam, O., $70.50; Zion's congregation, Iowa, $5.16; a Mission Friend, $3.50; Hoffnungsau congregation, Kan., $80.85; Collection held at the Middle Conference, $10.07; Summerfield congregation, Ill., $26.25; Salem congregation, Dalton, O., $6.48; Hoffnungsfeld S. S., Kan., $9.00; Collection at Harvest Thanksgiving Service, Berne, Ind., $215.22; Similar collection in Berne S. S., $60.03; Christian, Kan., congregation, $13.05; Garden Township, Kan., congregation, $18.70; Zion's congregation, Elbing, Kan., $7.40.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

For Home Mission Work.

From Berne, Ind., congregation, collection at Harvest Home services, $71.74; Summerfield, Ill., congregation, $16.00; Congregation at Colfax, Washington, $9.25; Anonymous brother from Iowa, $5.00; Deep Run, Pa., $10.00; Souderton, Pa., $4.00; Flatland, Pa., $12.55; East Swamp, Pa., $1.40; West Swamp, Pa., $5.60; Springfield, Pa., $4.00; Loretta, S. Dak., $10.00; Salem congregation, S. Dak., $100.00; congregation at Wisner, Neb., $26.00; Bethel congregation, Mo., $17.00.

Gratefully acknowledged,
D. GOERZ, Treas.

For Publication Fund of General Conference.

From I. A. Sommer, Berne, Ind., $5.00; Johann Moser, $1.00; C. P. Schumacher, $1.00.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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LIVING GOOD HOURS.

BY SEWARD ROSENBERGER.

A life-time is usually measured by the number of years, months, and days lived. We say that one who has lived many years has had much of life and one who has lived few has had little. This is true enough so long as time recorded on the dial is our unit of measure. There is however another way of measuring, according to which we often find that persons who have lived many years have lived but little and that others who have lived few years have lived much. The poet says:

"We live in deeds not years; in thoughts not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs; he lives most
Who thinks most, feels the noblest, acts the best."

In this sense life is measured not by the number of years but by the deeds with which they were filled. Looking at it in this light we conclude that it is not all of life to live as many years as possible, but that life in its highest sense means to think, to feel nobly, to act well.

How shall we make the most of a lifetime? This is a question that presents itself to young men and young women just starting ont in life. The question is answered in a variety of ways. One thinks that by drinking as much out of the cup of worldly pleasure as possible, he can get the most out of life. Another thinks that winning a fortune will be the thing most worth striving for. A third will seek fame, honor and power. These are the aims which are set up by thousands, and all their efforts are expended for the attainment of these ends. But oh how pitiful for one to lay out a plan which has nothing but this world in it. The plans of a noble and true life will reach higher than this. They will reach to heaven, and almighty God will have the most prominent place in them. He who realizes that God has placed him in this world for a grand purpose, and who has become a willing subject to the Great Ruler will strive so to live as will most conduce to the carrying out of this great purpose. This purpose can not be fulfilled by some great stroke, by some single great act, but each day, each honr is required to fulfill some part of it. Says Emerson, "To live good hours is wisdom." And what makes the hours good in the highest degree is this filling them with thoughts, words, deeds, of such a character that they will receive Divine approval and thus, by forming a response to the Lord's will, will redound to His honor and glory. In other words it is doing the Lord's will continually that makes the honrs, the days, the years—a lifetime—good. Is this thing of living good hours not something worth striving for? The life of the blessed Master, which was perfect in every respect, which was in all points our great example, was characterized by this desire to do the Father's will always. Hear him saying, "My meat is to do the will of Him that sent me," and again in the honr of bitterest agony exclaiming: "Thy will, O Father, be done." Every hour of His life was in the highest degree a good honr, because it was spent in carrying ont the Father's will. The Father had a plan for Him to live out and the beauty of His life lay in his daily and hourly living out some part of this plan.

God has a plan for our lives, a plan by which we may best live out the great purpose of our lives. He does not reveal this plan to us as a whole, but he does reveal to those who would know, the daily, the hourly part of it. In order then to make the hours of each day and the honrs of a life time the best hours possible, we must let God choose the duties of the hour for us. He does not show us the completed pattern of our lives, but the little threads which we are to use in weaving the great pattern. This letting God choose our daily and hourly duties requires that we live very close to God, so close that we may be in constant communication with Him, for only in this way can He make plain to us what is His will at all times. It requires that selfish interests must be blotted out of the hearts and God's interests written there instead; and in addition to these a sublime faith. We must look upon our dnties as dnties that we owe to the Ruler of the great Kingdom of God.

Standing ont as a great example of surrender to the will of God, going as God directs, accepting and obeying the commands of God is the patriarch Abraham. Moving and doing just as God directed without thonght of the cost, and without questioning what it might lead to. Always ready to listen to the voice of God. And a faith that called for obedience even when God asked to offer up his son Isaac. God's will must be done. But Abraham does not stand alone: the Word of God is full of such characters. Nor must we stop to mention examples where God's Word stops. Faithful men and women since those days have surrendered all to the Redeemer, asking only to be led by that Saviour day by day and hour by hour.

David Livingstone, the great African Explorer and Missionary said: "I will place no value on anything I have or may possess except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given or kept, as by giving or keeping it I shall most promote the glory of Him to whom I owe all my hopes both for time and eternity." So an honr, a day, a lifetime will be of real and lasting value only as it bears relation to that Kingdom.

"Lying on the lowest grass;
In hidden and unnoticed ways,
In household works, on common days."

In a famous pictnre, the painter shows the interior of a convent kitchen; but those who are doing the work are not mortals in old dresses, bnt beautiful angels. One is putting the kettle on the fire to boil, and one is lifting up a pail of water, and one is at the kitchen dresser, reaching up for plates. The painter depicts every one as so busy, and working with such a will that you forget pans are pans, and pots are pots, and think only of the angels and the work that seems so beautiful. This gives to me a beautiful thought. In following our ordinary duties day after day we are apt to become down-hearted, feeling that our duties are so commonplace and count for so little, but if the Master calls us to just such dnties as these, he can sanctify them and make them divine.

Entering into a lifetime are those honrs which are not taken up in the performance of our daily routine duties, and are known as spare hours. Surely though these hours are not needed in the performance of stated duties, they are needed to carry out the great plan of God in our lives, and are therefore so to be filled that they will serve to this end. When we consider them in this light we will see that they are indeed too precious to be wasted. It is in these hours that God often gives to his followers some of the greatest opportunities for usefulness in His name. Opportunities for speaking kind and helpful words, for performing deeds of kindness or perhaps for engaging more directly in His service. There is no better way for making these hours good than laying hold on these grand opportunities. Here again the deeds may be seemingly insignificant, but these are the kind of deeds that go to make up a holy life. It is on little duties well performed, and little deeds of kindness and mercy and love that the Christian rises heavenward. Shall we then refuse or neglect to make use of these stepping stones to Heaven's gate? We must not if we would make the hours good.

For a life to be made up of good hours, to be in the truest sense a success, it is not necessary that worldly success should enter into it. We say that the Blessed Master's life was a grand success, and yet how unsuccessful in the eyes of the world. Born in a manger, raised in poverty, despised and rejected in manhood, died ignominiously upon the cross between two thieves. But God's plan was fulfilled when he said, "It is finished," and the life was in the true sense a complete success.

Wealth, if honestly acquired and rightly used, will be a blessing. Fame and power if unselfishly acquired and manfully borne will be no curses. In order to be blessings, these must not be made the highest object of one's striving. Only when the highest purpose is to do the will of God, and to make these possessions powers for the advancement of His kingdom, will they be made to serve their true purpose. "To have lived well is better than to have made money. To have lived well is better than to have acquired fame and power.

It is said of certain Moravian missionaries, that in the old times of slavery, they went to one of the West India islands to bring the Gospel to the enslaved people of the island, and finding that they would not be permitted to teach there unless they themselves became slaves, they sold themselves into bondage never to return, that they might save slave's souls. It is said of another faithful one that he went to Barbary amongst the Christian captives, and there lived and died in banishment and bondage that he might cheer his brethren, and preach Jesus to them. Instances these of failures in life in the eyes of the world, but of grand success in the eyes of God. There is nothing nobler than living good hours. Hours spent where God calls us. Hours filled with duties faithfully performed, with words kindly spoken, with deeds of kindness done in His name; and when life comes to a close we can lay these as a garland of beautiful flowers at the feet of the Blessed Master, who wore the crown of thorns for us.—*Read at the Anniversary of the West Swamp Young People's Society.*

A STORY OF DEACONESS WORK.

As told by a Pastor's wife in The Message.

I'm afraid I said "*Oh dear*" with considerable emphasis when the door-bell rang for the thirteenth time that morning, nor did I feel much reassured when I viewed my caller—a little girl about seven years old, with a bit of ragged shawl over her head, a thin, dark face, dirty and hungry looking; as shabby, forlorn a little specimen of humanity as ever you saw.

"Won't you come over to our house?" she said, "Mother's sick—and—and something's the matter with Janey. *Won't* you come?" she repeated eagerly, noticing the look of perplexity that must have appeared on my face, as I made a rapid mental count of the several places I ought to be in at one and the same moment in my own home. Bnt the anxious look on the face of the questioner was irresistible, and I said, "Yes, I will go with you."

She led me a couple of blocks down the avenue, and turned into a narrow street bordered with dark, unwholesome looking houses. Then she darted down a narrow passage between two of these, and there in the rear stood a large wooden building with outside stairways leading to the upper stories. Up one flight of these she halted a moment to make sure I was following and then opened the door.

An indescribable scene of poverty, dirt and confusion met my eyes. I remember the wash tubs seemed to take more than their due share of space in the little room. A cold stove littered with ashes, and a bare table, filled most of the remaining space. The child led me straight through into the next room and then stopped, looking at me blankly as if to say, "I have done what I can, now I put the case into your hands."

There were children—I did not know how many, and a clamor of voices that hushed for a moment as I entered. I saw nothing distinctly but the bed on which lay a woman moaning faintly, and picking at the bed clothes with a restless movement of her emaciated hands. The room was filled with a sickly, fetid odor. I bent over the woman and then became aware that another form lay on the bed beside her—a child's form with a terrible stillness about it. One look and I turned away with a sickening sensation that made me wonder what would happen if I should faint. I had always associated the thought of death with snowy shroudings, and flowers, and a great quiet. To see it here in the midst of filth and noise and confusion, seemed unspeakably ghastly.

I looked at the children, but their dull, uncomprehending faces checked the words I would have spoken. I placed my hand on the woman's forehead. It was hot, and her lips were parched and blackened with the fever. Unaccustomed as I was to severe sickness I knew that something must be done quickly or she would be as still as the cold form beside her.

"Where is your father?" I asked of the children. They looked at one another and the one who had brought me there answered, "He's at Trisbee's saloon I 'spose; he ain't been home since yesterday."

I think I never felt so utterly helpless as I did at that moment, when it seemed as if the duties of physician, nurse, undertaker, housekeeper and mother, were needed at once. But a sudden thought came to me.

I said, "I am going to get some one to come here and see to your mother and Janey. I will be back in an hour."

I hurried home for my hat and cloak, told Mary and the children they must get along as well as they could until I returned, and took the first car for the Deaconess Home. "If any one can do anything for them a deaconess can," I thought.

I told my story to the superintendent, and she called a nurse and said, "Can you go with Mrs. C—— at once?"

There was not a moment of hesitation. I'll be ready in five minutes" was all she said. And so it was scarcely an hour before I re-entered the wretched home with my ministering angel. If you could see what that woman accomplished there within the next two hours, you would say, "ministering angel" was none too strong a term.

She went straight to the sick woman, felt her pulse, noted the symptoms with a practiced eye, looked around the room, and somehow I just felt the burden of responsibility slip from my shoulders, for I realized she was the mistress of the situation, and I simply awaited to assist her in whatever way she directed.

The first thing she did was to take the four children into the other room. I heard her talking with them.

"Your mother is very, very sick, and if we are not careful she will die," she said. "I am going to take care of her, and if you are perfectly quiet it will help her to get well, but if you are noisy or make the slightest disturbanre it will make her worse, and then you will not have any mother. Do you understand?" The effect was marvelous and as long as the deaconess stayed the children were quiet and obedient.

The next step was to care for the sick woman. A small bedroom opening from the room where she lay contained an unmade bed. The deaconess without any questions or uncertainty looked about the rooms and found an old trunk containing clean sheets and pillowcases. It took but a few minutes to make up this bed and then she lifted the woman in her strong arms from the filthy bed where she lay into the clean one. A warm bath and clean clothing had already added much to her comfort.

Next the lifeless form in the bed was made ready for burial. I was sent to make the outside arrangements for this service. When I returned the interior of the house had undergone such a transformation I could scarcely believe it the same place. The rooms had been put in order, the children washed and combed, and the little form of the dead child laid out with something of the grace and dignity due to death—however poor the surroundings.

I can't tell the history of those next two weeks—I believe it is written in heaven—but for days the sick woman's life hung by a thread, and the nurse fought her battle with death inch by inch to save a mother for her little ones. And she lived—lived to be a better mother and a happier wife than ever before. For the work of the deaconess did not stop with her care for the body.

Every morning she gathered the children together and read to them from the Bible and prayed with them. The father listened and weighed, and considered. A religion that would teach people to do what this woman was doing meant something. He would quit going to the saloon anyway and think about it.

At first the deaconess came to the parsonage for her meals, but one day she said, "I shall not come here any more. I am going to get my meals where I work."

"But," I said in dismay, "you can never stand it with such food, and you are perfectly welcome to such as we can give you."

"Oh, it isn't that," was the reply, "but I know I can have more influence for good with my family over there if they find I am not above eating with them, and surely I can endure for a little while what they have endured all their lives."

I confess I expected she would make herself sick, and she did, but she recovered and I suppose is now ready to do the same thing over again.

The husband and father was soundly converted and is now one of the most faithful and respected members of our church, the children are all in the Sabbath school and the mother feels that they owe, not only her life, but all that they are to the work of that woman in her home.

A STREET CORNER QUESTION.

Thursday evening, on my way to the prayer-meeting, a boy afflicted with St. Vitus' dance stopped me and asked this strange question:

"Do they let folks in down there?"

He sat by my side that evening, and I thought of his question more than once.

We often wonder why people do not come to church and to the prayer-meeting more than they do. May it not be true that they often wonder whether we want them or not?

Have they any reason for thinking that they are not wanted? I have sometimes called on people who have treated me with the utmost politeness and yet something in their manner would give the lie to their words when they said, "Do stay a little longer."

I could not help thinking that had they spoken honestly they would have said, "I am really glad you are going."

We are not willing to admit that we give people reason to think that they are *not* wanted in the prayer meeting. But they want some positive evidence that they *are* wanted. They want this evidence before they go, and they want it again after they get into the meeting.

When my friend invites me to spend the evening with him I conclude that he is going to put himself to some trouble for my entertainment. But suppose that when the friends you have invited to prayer-meeting get there they find themselves not in an atmosphere that is warm and cheerful, but in one that suggests ice; do you think they feel that they are really wanted there?

I have a friend whose wife says of him, when company comes he never can receive them without embarrassment. He is shy, and the presence of callers, however much he may like them, does not serve to make him feel at ease.

"There is one thing, however," she adds, "that he always does if the weather offers the least excuse for it. He rushes out to the wood house, brings in some wood, and piles it on the grate; and he really can build a splendid fire. That takes with everybody. He feels more at ease after he has done that, because, though he does not shine in conversation, yet he has done something for our guests, and they do enjoy the fire ever so much."

Now when a stranger or two drop unexpectedly into a prayer-meeting their entrance should not be like the opening of a door that lets in cold air.

On the other hand, the flame of devotion should burn all the more brightly, being kindled on the altar of a genuine love for their souls. In such an atmosphere would they not soon feel at home? And then how easy it would be for us whose hearts have been warmed to give them a right hand of welcome with a heart behind it! I am sure that under such conditions our "Come again" would not seem a mere formality, and they would be very likely to come again.—*E. L. Bangs, in American Messenger.*

RETROSPECTION.

ANNA SHIPTON.

"Thou shalt remember all the way the Lord thy God led thee."—Deut. 8: 2.

"Cast not away, therefore, your confidence, which hath great recompense of reward."

He was better to me than all my hopes,
He was better than all my fears;
He made a road of my broken works
And a rainbow of my tears.
The billows that guarded my sea-girt path
But carried my Lord on their crest;
When I dwell on the days of my wilderness march
I can lean on his love for the rest.

He emptied my hands of my treasured store,
And his covenant love revealed.
There was not a wound in my aching heart
But the balm of his breath had healed.
Oh! tender and true was the chastening sore,
In wisdom, that taught and tried,
Till the soul that He sought was trusting in Him
And nothing on earth beside.

He guided my paths that I could not see,
By way that I have not known;
The crooked was straight, and the rough made plain,
As I followed the Lord alone.
I praise Him still for the pleasant palms,
And the water springs by the way;
For the glowing pillar of flame by night,
And the sheltering cloud by day.

There is light for me on the trackless wild,
As the wonders of old I trace,
When the God of the whole earth went before
To search me a resting place.
Has He changed for me? Nay! He changes not;
He will bring me by some new way,
Through fire and flood and each crafty foe,
As safely as yesterday.

And if to warfare He calls me forth,
He buckles my armor on;
He greets me with smiles and a word of cheer
For battles his sword hath won;
He wipes my brow as I droop and faint,
He blesses my hand to toil;
Faithful is He, as He washes my feet
From the trace of each earthly soil.

Never a watch on the dreariest halt
But some promise of love endears;
I read from the past that my future shall be
Far better than all my fears.
Like the golden pot of the wilderness bread.
Laid up with the blossoming rod,
All safe in the ark with the law of the Lord
Is the covenant care of my God.

— *The Friend.*

THE FINDERS OF THE CHRIST-CHILD.

The disclosure of Christ as the Saviour to a needy world was a gradual process, reaching an ever-widening circle of persons. The third Gospel seems to have been constructed with reference to this. Our Lord is manifested successively to a family, to a kindred, to a province, to the nation, to the world. There is a suggestion to the same truth in the story of the infancy as told by the synoptic evangelists. The wonder and the glory of the world transforming event is first recognized by the angels, and then made known to the shepherds, the aged saints in the temple, and the wise men from the East.

The angels knew it the first, and wondered the most. To them, it would seem, the Incarnation was a greater mystery than even to us; for they had not our key to it in the sense of our personal need. They can know of sin only by the sense of some strange want in us to whom they minister. No wonder that Peter describes them as bending over to peer into the depths of the divine love as manifest in the redemption of man. As holy beings, whose every thought and desire move in perfect harmony with divine love and wisdom, they must stand in the presence of a mystery they cannot measure, when they see God himself stooping to save a lost and warring world. Yet they burst into rapturous praise at the sight, congratulating earth on the coming of one who brings the reign of peace.

The Incarnation is not only an event in the world's history; it has its place also in the timeless annals of heaven. The fourth Gospel, as Dr. Fairbairn well says, depicts it as a chapter in the very life of the Godhead. In Christ's person, the two worlds met; and if earth gained new insights into heaven, the holy inmates of heaven acquired a new interest in earth.

Through the angels the shepherds learned,—these simple hillside folk, who were serving God as their fathers had been told to do, in the care of a few silly sheep. They were learning the lessons of humanity and sympathy which that employment was meant to teach. On the very rocks and pastures where David had tended his father's flock, and had learned the meaning of God's shepherd care over himself and his people, they were told of the advent of the Shepherd of Israel. So these shepherd folk carry us back to the earlier and simpler generations of the chosen people, and represent to us the humble and childlike souls of all the ages, who serve God in obscure ways and with undoubting hearts. Such "walk not in great matters, nor in things too wonderful for" them. To such God reveals what is hid as yet from the wise and the understanding. To them, in the city of the shepherd-king, is born the Saviour, the good Shepherd. To such among men the Christ-child is disclosed first.

The next group find him in the temple, to which his mother has brought him. These are dwelling in the great city, whose spirit is hostile to his kingdom. Its religiousness has become a calculation about prizes in the next world; its politics, a hope of vulgar domination over other nations and peoples in this; its scholarship, a learning which lifted its possessors above the common people in a proud isolation, instead of bringing them nearer to the ignorant as their helpers. But a few souls have been brought of these low and false ideas of God and of his choice of their nation. The desolations of widowhood, the weariness of long waiting for the consolation of Israel, the grace of sorrow, have brought them to something of the simple open-heartedness of the shepherds on the hillside. So they have eyes to see the hidden glory in the Christ child, and they burst into praise and prophecy over him whose hand will shape the world to higher and finer ends.

The wise men come the last. They are far off when their quest begins. They have weary and thirsty spaces of desert sand to traverse, only the doubtful guidance of a mysterious star to follow, mere half-understood oracles of old tradition to prompt their quest. But they come, bearing what the world counts its precious things: gold for kingship, frankincense for worship, myrrh for suffering. And the world finds their coming more wonderful than the joy of the shepherds or the thanksgiving of the saints in the temple.

As it was in the beginning, it is now and ever shall be. The quickest to find and the gladdest to rejoice are still the humble and simple souls, who walk in the ways of daily duty, and waken up to find their common ways bright, and the common air resonant with angelic light and song. Still to the simple and the childlike are disclosed the mysteries of the kingdom. Still the shortest way to the cradle at Bethlehem is from the flock on the hillside, or any other place of service and duty rendered to man for God's sake and use's sake.

Nor is the sight denied to those who have waited and watched for the consolation, fighting with the miasmas of doubt and despair with which an unbelieving environment is charged, learning and unlearning in the midst of a froward and perverse generation. Even though the shepherd simplicity is no longer possible to them, they still can become as little children through turning away from the elements of the world. And the child new born in their hearts will welcome the childlikeness of Christ.

Last of all come the wise men, at whose coming the world wonders. They come not by the simple and short way of the heart, but by the long and weary road of the understanding. When His influence over men's hearts becomes a fact which challenges explanation, when it shines like a new and strange star in the firmament of human life, then they come, bringing gifts. For the others it is enough to adore and to praise; but they are rich, and must give. So they pour at his feet their tribute of praising song, of sage reflection, of rapturous eloquence.

And the Christ welcomes all, while the angels watch with wonder still at a world so slow to welcome, so dull to praise, the new King of men.

H. Clay Trumbull, D. D.

THE PURITY OF THE FAMILY

should be the especial care of the Church. It was largely organized for this purpose. This is one of its functions—an important part of its work in the world. This is the only way of preserving its own purity. The piety of the Church cannot servive the death of the moral purity of the family. The law of self preservation should prompt it to faithfulness in this work. The family as a moral institution in human society has contributed more largely to the success of the Church in its work of saving men from sin than any human institution; and for this reason the whole moral influence of the Church should be applied to making and keeping the family and the home morally pure. This would do more to extend the influence and enlarge the usefulness of the Church than any other work it could do. And this work would not only promote the growth of moral purity in the family, but in general society as well. The State and the nation, as well as the home, would feel the influence and would be all the better for it. Politics, legislation and law would be purified, and Courts would reward virtue and punish crime. As the result, men would not only be better, but happier, and the home life would be sweeter, brighter and more beautiful.—*Sel.*

To be overpowered by sorrow is to be selfish in sorrow. One can never be crushed by sorrow who is unselfish in a sense of sympathy with others, or in a sense of the duty of loving service for others. Selfish grief absorbs the soul in thought of self. Its despairing cry is—

"Is it nothing to you, all ye that pass by?
Behold and see if there be any sorrow like unto
my sorrow, which is done unto me,
Wherewith the Lord hath afflicted me in the day
of His fierce anger."

Unselfish grief thinks of others who also mourn because of this very cause of grief. "Jesus wept"; but He wept not for Himself alone. His heart went out in sympathy toward the sorrowing sisters of His friend Lazarus; and as He wept, He spoke words of comfort to them, and He did a deed of loving ministry in their behalf. So of those who are like-minded with Christ.

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QUAKERTOWN, PA., JANUARY, 1895.

It is a beautiful custom in some places to give certificates of baptism and church membership to persons received into the church. But a difficulty in the way of our ministers to adopt and follow out this practice has been till now the lack of a suitable blank form adapted to the doctrine and usage of our church. To supply this lack a suitable form has been drawn up and is now in process of engraving. The blank certificates printed from this form will be ready soon after New Year. Owing to the expense of preparing them and to the fact that they are gotten out by a few individual ministers primarily for their own use, only a limited number will be printed. Other ministers and congregations desiring to be supplied should write soon to Rev. N. B. Grubb, 2118 Marshall St., Philadelphia, who will also send sample copies on paper to any one applying and sending stamp for postage.

The *Herold und Zeitschrift*, a Lutheran pa paper published at Allentown, Pa., expresses its astonishment over the assertion contained in the *Sendbote*, a Baptist paper published at Cleveland, Ohio, that baptizing infants is against the teaching of the Word of God and consequently *a sin against God.* It says, "If this be so, the apostle Paul must have been a great servant of iniquity, having baptized *Lydia with all her household, and the jailor with all his*," and adds, "among the early Christians children were brought for baptism at so early an age that an order had to be adopted requesting parents to follow the example of the Old Testament circumcision and wait with the baptism of their children until they were eight days old." How the writer of *Herald und Zeitschrift* knows that there were little children among the households of Lydia and the Jailor he does not tell us; neither does he mention whom he means when he speaks of the early Christians (*ersten Christenheit.*) He can surely not have reference to the apostles of our Lord, nor to the Christians of the first century.

The Young People's Christian Association of the West Swamp church held very interesting and successful anniversary exercises on Thanksgiving evening. The church was well filled with an appreciative audience. The exercises consisted of addresses, recitations, and select readings, interspersed with singing. After the regular exercises, Revs. W. W. Kistler and Wm. S. Gottshall made some appropriate and timely remarks, the former in German and the latter in English. At a meeting held by the Association on Thursday evening, Dec. 6th, the following officers were elected for the ensuing six months: Pres., Joseph Myers; Vice Pres., Jos. Schantz; Sec., Annie Musselman; Treas., Mrs. Mary Bleam; Librarian, Harvey Shelly.

AN ENGLISH HYMNAL.

Pursuant to instructions adopted at the last General conference, the Board of Publication has made arrangements by which the long felt need of an English Hymnal for use in our church services is met. This they have been able to do by the issuing of a special revised edition of Living Hymns, an admirable collection of spiritual songs. By making a few minor changes the collection is believed to have been brought into full accord with the views of our church, and it can therefore be heartily commended to our people where English services are held.

To obtain an idea of the high standard both of words and music, one need but to glance over the list of authors and composers represented in the work. Among the authors of the words are such godly men and inspired writers of song as Rev. Isaac Watts, and Rev. Charles Wesley, the former with 51 hymns and the latter with 34. Then follow John Wesley, Toplady, Ray Palmer, John Mason Neale, Philip Doddridge, James Montgomery, Thomas Hastings and others of equal note—in all nearly 250 writers. Among the composers are Bliss, Bradbury, Dykes, Hastings, Mason, Sullivan, Pleyel, and Woodbury. There is a good sprinkling of selections and adaptations from the classics of Mozart, Mendelssohn, Naegeli, Rossini and others, and a due proportion of the more recent Gospel Hymns.

The exhaustive indexes of Scripture Texts, Subjects, and First Lines, together with the metrical index greatly enhance the convenience of the book for use in the meetings. On the whole we hesitate not to say that among the many church hymnals with which we are more or less familiar, we know of none with which this one will not compare very favorably. We congratulate the committee on the successful issue of their work and our congregations on the possession of such an excellent hymnal.

CHOSEN PASTOR IN IOWA.

The congregation at Noble, Iowa, which a little over six months ago was left pastorless through the death of Bro. Benjamin Eicher, is now again supplied with a pastor in the person of Bro. Harvey G. Allebach. Soon after the death of Bro. Eicher his son William Eicher was chosen and called to take the father's place. He promised to consider the call and in the meantime he temporarily served the congregation in the Word; but finding it for the time impossible to arrange his business affairs so as to be able to devote himself to the new calling, he finally declined the office and advised the congregation to look for some one else to serve them as pastor. They applied for advice and assistannce in this matter to the Home Mission Committee of the Middle District conference. Through the mediation of this committee correspondence was opened with Bro. W. S. Gottshall, who, however, after consulting in the matter with his Schwenksville congregation, felt that he must answer the brotherly call in the negative. Hereupon the committee through Bro. Christian Schowalter invited Bro. Allebach to visit him and the people at Noble. On response to this invitation Bro. Allebach left for Iowa on Thursday, Dec. 6th, and arrived there on Saturday the 8th. From a private correspondence the following facts are gathered: Sunday was spent with Bro. Schwalter in his congregation and the congregation at West Point, and on Monday the two together proceded to Noble where a meeting was appointed for Monday evening. Services were continued on Tuesday morning and evening, and on Wednesday morning another meeting was held at which the congregation by vote asked Bro. Allebach to become their pastor. The call was accepted and in the evening in connection with preparatory services he was ordained at the hands of Bro. Schowalter. Communion was celebrated on Thursday morning. The basis of relation between pastor and people thus entered into is one of mutual love and good will, the spirit of Christ constraining. If continued in this spirit there can be no question as to God's blessing resting on the work. Bro. Allebach has been active in church work for a number of years, having several years ago been called by the Eastern Conference to work as evangelist. While pursuing his studies at the University of Pennsylvania, he was ever ready, as far as his time permitted, to assist in the work in the congregations. He will be very much missed here, but our loss will be greatly outweighed, as we trust, by the gain both to himself, in his widened opportunities to labor in the Gospel, and to the people among whom he now serves.

A GOOD WORD FROM CANTON, OHIO.

Yesterday was our regular Sunday for our church services. We meet only once a month during the winter. Our gathering is a social enjoyment to us as well as a spiritual uplift. The four weeks absence from one another is not sufficient to separate us, but rather has a tendency to make our meeting of greater joy to us. That too, is a characteristic of Christian fellowship. Nevertheless we would rather meet oftener if it were possible for us to do so.

Bro. M. S. Steiner is now stationed here and holds services for his people every other Sunday. Yesterday brother Daniel Graber, from Noble, Iowa, was here to assist him. They organized a Sunday School in the morning and had their services in the forenoon, while we had ours in the afternoon in the same house. The brethren were present and took part in the services. It was a day of rejoicing for us all.

December 10, 1894. CORRESPONDENT.

WESTERN DISTRICT CONFERENCE.

This conference held its third annual meeting on November 7 and 8 in the Bruderthal congregation near Hillsboro, Kan. Twenty congregations were represented, eighteen of which are in Kansas, one in Nebraska (Beatrice) and one in Oklahoma Territory (Mennoville). The delegates from the different congregations had a total of 104 votes, each congregation being entitled to one vote for every thirty members and fraction thereof. The conference is thoroughly organized having besides the usual officers the following standing committees: Committee on Program; committee on Itinerant Preaching; committee on Congregational Matters; committee on School and Educational Interests; committee for the Care of the Poor.

All these committees as well as several special committees and individuals appointed to work under these committees, reported on the work of the past year. Some of the points considered with the action taken upon them are as follows:

Eight different little flocks of settlers without regular shepherds occupied the attention of the committee on Itinerant Preaching. All these and others need the attention of the conference in the future, and the employment of a man to devote his whole time to this work was urged as a necessity, and steps were taken to find a suitable person for this mission of love. The conference voted the necessary financial support.

Prof. C. H. Wedel of Bethel College, member of the committee on Schools and Educational Interests, in his report for that committee dwelt particularly on the difficulties under which they had been laboring, and on the relation of the work of this committee to that of several other organizations, as the German Teacher's Institute, and the Sunday School Convention. He also made suggestions as to the future work in this line. In the spirit of these suggestions the conference invited the Teacher's Conference, the German Teacher's Institute, the Sunday School Convention, and the Convention of Young People's Societies of this district to send delegates to represent the different bodies at the next meeting of conference. Further the Bethel College corporation was accorded the right to be represented in the conference. It was further recommended among other things that the committee devote come attention to Sunday school libraries, recommending suitable and instructive books for such libraries.

The committee on congregational matters reported the organization of the new congregation at Mennoville, Oklahoma, and the election of an elder in the congregation at Pawnee Rock, Kan.

The committee on the Care of the Poor, had during the year received $178.67, of which $174.60 had been used in giving assistance in cases of need among the brethren in different places.

The officers elected for the next year are as follows: Chairman, David Goerz, Newton Kan.; Secretary, Wm. J. Ewert, Hillsboro, Kan.; Treasurer, Andreas Wiebe, Beatrice, Neb.

DEDICATION AND COMMUNION.

The congregation at Schwenksville, Pa., is now comfortably housed in their new church, which both in location and size, as well as in the convenience of its inside arrangements and outside surroundings, is a great improvement over their former home. It was a day of rejoicing for the congregation and their many visiting friends when on Sunday, Nov. 18th, they could dedicate this new building, which they have named "The Eden Mennonite Church," to the service of God. The dedication services began on Saturday evening and continued through Sunday morning, afternoon, and evening. The sermons preached were by A. S. Shelly on Ps. 84: 1, "How amiable are thy tabernacles," O Lord of Hosts; A. B. Shelly on 1 Cor. 3: 17, "For the Temple of God is holy which temple ye are," and O. S. Kriebel, of Pennsburg, on Ezra 6: 16, "And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy."

All the other churches of the town were closed on that day, the whole Christian community rejoicing together in the Lord. In the afternoon several pastors of surrounding congregations were present and took part in the services. Addresses were made by A. W. Brownmiller, E. Clark Hibschman and A. H. Gottshall. The pastor, Bro. W. S. Gottshall, read a historical sketch, a summary, of which is given below. An illustration and full description of the building are promised for a future number.

Two weeks later, on December 2d, the congregation celebrated the communion of the Lord's Supper. At the preceding preparatory services seven new members were added to the number of Christ's professed followers.

THE HISTORY.

In writing the history of anything we generally begin with its existance. But to understand the history of this congregation we must go back to the early settlers of the State of Pennsylvania. Shortly after William Penn had opened this vast territory for settlers, the Mennonites as well as the Quakers, regarded this a safe retreat against the persecutions which both had then to endure. Accordingly many wended their way to the New World. Leaving home, friends, and comfort behind, they sought a country which would tolerate religious liberty and where they could worship God according to the dictates of their own conscience. From Crefeld and Muehlheim, Kriesheim, Western Europe, and Holland, they came to this land of the setting sun, and began the settlement of Germantown in the woods of Penn. The first thirteen families landed on October 6, 1683. Their journey across the Atlantic was made on the "Concord." While nearly every child in America can tell you that the Pilgrim fathers came on the "May Flower," the "Concord" is forgotten and unknown, especially to most of the the Mennonites. Let the Mennonites always remember the "Concord." Others of the same faith followed until the new settlers spread out to Skippack, where a congregation was organized in 1725, and later they came to these sections. While the Quakers are universally known and respected, and held up as those who have laid the foundation of this prosperous Keystone State, the fact is forgotten that at that time the Quakers and the Mennonites were united in their Conferences, Schools and Industries, and equally as much credit belongs to the one as to the other. Many a citizen of this State enjoys its privileges but knows nothing of what he owes to these early settlers.

A century or more ago those of our denominations living West from here, assembled themselves in what is known as Herstein's School House, in Limerick township. According to custom, it was a place for church services and school. When this place was established is not known; but it was named in honor of John Herstein, one of the principal members there. The congregation there numbered about forty members, but they never had a regular minister. The congregation was for a long time served by the ministers from Germantown. Father John Minnig, living in Germantown, used to saddle his horse at 2 o'clock on Sunday morning and ride to Hersteins in time for the forenoon services, and after dinner returned home. William Z. Gottshall was there ordained a deacon and was subsequently the first deacon in the congregation at Schwenksville.

In the cemetery connected with what used to be called Keely's church, there stood a school house like the one at Herstein's, used for church and school. Services were held there by the three different denominations—Lutheran, Reformed, and Mennonites. The Mennonites holding services every four weeks were supplied by the ministers of the neighboring congregations. For some reason which we have not been able to learn, the Mennonites were boycotted by some in the other congregations. On one cold Sunday morning when Heinrich Hunsicker came to preach, no fire could be made in the stove, and upon investigation it was found that the pipe was stuffed full with wet tow.

The Mennonites, holding to the principle of non-resistance, would not make any disturbance, but decided to leave and erect for themselves a house of worship. The great grand father of the present pastor and Andrew Ziegler, each offered a piece of ground for this purpose. A vote was taken and the majority were for Ziegler's, whose offer was accordingly accepted. A stone structure was erected thereon in 1818 on the opposite side of the street from where the late meeting house stood, and under the supervision of the seven trustees whose names are as follows: Henry Ziegler, William Gottschall, Samuel Pannepacker, Jr., John Holdeman, John Bingeman, John Keelor, and John Herstein. The congregation at Herstein's uniting in this project made this their principal home, with only occasional services at Herstein's. Like the branches of a river these two merged into one, and this one was then only a branch of the Skippack congregation, with no minister of their own. William Gottshall, who was now deacon in this congregation instead of Herstein's, used to go to the Franconia Conference to make arrangements for services with the different ministers, a different one preaching every four weeks.

This congregation was still in an unorganized condition until Oct. 28, 1847, when an organization was effected with thirty members. Of these six are still living, the others have gone to their reward. Five are members in other congregations while only one of the original subscribers is remaining with the congregation.

Immediately after organization, steps were taken toward securing a minister, and five weeks later, Dec. 3d, 1847, Moses Gottshall was ordained the first minister of the then "Mine Hill Mennonite Congregation." He was then in his thirty third year. In 1851 the old stone church was razed to the ground, and the brick meeting house was erected, which has now in turn given way to the present new structure. About this time a Sunday-school was started, but it met with considerable opposition. Several subsequent efforts were made and once with success, but the old prejudice continued for a long time a hindrance in the way of progress along this line.

Under the pastorate of Rev. Moses Gottshall, the congregation grew and already in 1850 became independent, when he was ordained to the full office of Bishop. In 1868 Samuel H. Longaker was elected as assistant, but two years later at his own request was released from active service. In 1872 Nathaniel B. Grubb was elected as assistant, who continued in the service of the congregation for ten years, when in 1882 he was called to become pastor of the First Mennonite Church in Philadelphia. Two years later, Oct. 15, 1884, the present pastor was ordained as his father's assistant, and Nov. 24, 1886, to the full office of Bishop. This congregation became a centre to which other congregations were added. In 1846 Bertolet's meeting house was built and soon it became a branch of this congregation. Bowmansville and Deep Run followed in quick succession. Skippack and Branch were cut into this District, and the First Mennonite church of Philadelphia was organized by Rev. Moses Gottshall in 1865, making in all seven congregations. Branch and Skippack were taken away, leaving five until 1883 when Philadelphia became independent, but two years later Boyertown was added. No further changes were made until 1892, when Deep Run congregation was detached, leaving the District only four congregations. During all this time this district was known as the "Schwenksville District."

It was in the early Spring of 1888 when the

Continued on last page.

MISSION DEPARTMENT.

THE SPREADING OF THE GOSPEL THE MISSION OF THE CHURCH.

"Go ye therefore and teach all nations." "Go ye into all the world and preach the Gospel to every creature." These are the parting admonitions which our Lord and Saviour gave to his disciples on leaving them, adding, "Teaching them to observe all things whatsoever I have commanded you." This command plainly shows that it was the design of our Lord and Saviour that the Gospel of salvation should be preached to all, and, while he knew that the apostles in their time could not personally proclaim the good news of salvation to all, that others, who through their preaching have come to apprehend and believe the precious truth, were to continue the work begun by the apostles and thus assist in bringing the Gospel of salvation to all the nations of the earth. Does not this command of our Lord tell us in unmistakable terms, that while there are yet hundreds of millions who have not yet had an opportunity to hear the Gospel, it is the duty of the church today to carry on this work of spreading the Gospel as much as it was the duty of the apostles of our Lord to begin it? The command of our Lord is not limited in time. It was not intended for any special period of time. It has never been recalled. The Lord has never said, "It is enough, you can now take your rest and enjoy your religion without further troubling yourselves with preaching the Gospel to those who have not yet heard it." The command still stands before our eyes. It has not lost any of its original force. It is as binding to day as it was when it was first given to the disciples of Christ well nigh nineteen centuries ago. The old command still rings into the ears of all believers: "Go ye therefore and teach all nations," "Go ye into all the world and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you." The time of rest has not come yet, and it will not come as long as there are any who have not heard the gospel message and who are yet living in darkness and superstition.

How any part of the Church of Christ can justify itself for not heeding this command of Christ so plainly spoken we do not comprehend. Will she plead incompetency or a want of opportunity? Surely there is no lack of opportunity. There are open doors all around us. Although missions have been established in almost all the countries of the globe, and although there are few nations amongst whom the Gospel is not preached, yet there are millions upon millions who have not yet heard "the good tidings of joy. There are still millions of heathen living in ignorance to every missionary sent out. Still the harvest is great and the calls for help are many. Truly there is no lack of opportunity for those who wish to help in spreading the Gospel. And as to the plea of incompetency, it will never hold out. Every church, however small she may be, can, and should do something in some way or other, in carrying out the admonition of our Master. If a church is not able to send out her own missionaries, she may lend a helping hand by assisting others to do so. The plea of weakness and incompetency is in most cases but poorly founded. "Where there is a will there is a way." It does not require a great amount of strength to do something for the Lord. Surely the Lord does not require the same amount of work from a weak church which He requires of one which possesses a greater amount of strength. But he wants all to do something. If a church can not accomplish much, she should always be willing to do the little she can.

What is the duty of the church in general is the duty of every individual portion of the church. The command of the Lord applies with equal force to all the different divisions of the Christian church. If any division deserves the appellation "Christian" she is likewise included in the command, "Go and preach the Gospel."

But what applies to the Christian church in general and to every Christian denomination applies with the same amount of force to every Christian believer. It is in the measure that individual believers heed the command of our Lord that the church will fulfil its mission. All are to perform their part in the work. Every one his or her part as the Lord has given grace to do so. Not all are in the position that they can go to heathen lands and preach the Gospel to the heathen. Neither have all the "gift of prophesying." Yet all can do something to help the spreading of the Gospel among the heathen. All true believers can plead with God for His help and blessing, and "the effectual and fervent prayer of the righteous man availeth much." All can assist in giving the necessary financial aid, every one "as the Lord has prospered him." Every gift thus given in faith and love, though it be ever so small, will not be given in vain. The Lord can bountifully bless it and use it as a means for the enlightening and saving of souls.

My dear Christian reader, the command of our Lord applies to *you*. What have *you* done, and what are you doing for the spreading of the Gospel of Jesus Christ among those who do not yet have it? Are your deeds in this particular commensurate with your opportunities, your profession and your abilities? May the Lord on that great day find cause to say unto every one of us, "Well done, thou true and faithful servant, thou hast been faithful over a few things, I will set thee over many, enter thou into the joy of the Lord,"

A. B. S.

The Cross-Bearers' Missionary Reading Circle has selected as the course of reading and study for 1894–95: I. Biographical—"Life of Robert Morrison," by William J. Townsend, 75 cents; and "Life of Judson," by Rev. Edward Judson, D. D., $1.50. II. Patriotic—"Our Country" (revised), by Rev. Josiah Strong, D. D., 60cts. III. Evangelical—"Foreign Missions after a Century," by Rev. James S. Dennis, D. D., $1.50. IV. Periodical—THE MISSIONARY REVIEW OF THE WORLD, furnished to C. M. R. C. members at $1.90.

NOTES FROM OUR MISSIONFIELD.

FROM THE LAST QUARTERLY REPORTS OF OUR MISSIONWORKERS.

Our Missionschool at Cantonment was opened after the summer vacation on September 10th, with 40 pupils. Most of these had come a week previous to the opening of the school, for fear that if they would not come to the mission school they would be taken to one of the government schools. Some of the parents were not willing to have their children go to school. Before the parents knew it however, some of the children had gone away to school, and after being there the parents did not attempt to take them away again, and they now seem to be well pleased that their children are at school. There are at present between 70 and 80 pupils at the Cantonment school, which are all getting along as well as can be expected.

* * *

Brother H. L. Weiss, superintendent at Cantonment, has established a Reading Room for young Indians who are able to read. He has furnished this room with some good literature (books and papers) for part of which he paid out of his own pocket. To this room the young Indians are invited to spend their spare time in reading. Brother Weiss has also, upon the request of some of the Indians, started an evening school for adults. How the brother succeeds in these undertakings we have as yet not been informed. We however heartily approve of the laudable project, and hope and pray, that brother Weiss' offerings and self-denials may not be in vain, but prove a rich blessing to the Indians.

* * *

The brethren Petter and J. J. Kliewer are both engaged in erecting small chapels at their respective stations, brother Petter at Cantonment and brother Kliewer at Shelly. It is expected that these chapels, for the erection of which the Missionboard has made the necessary appropriations, will be finished by New Year. Brother J. S. Krehbiel also expects to build a small chapel at Geary. The money necessary for the erection of this has been donated by private parties.

* * *

Our Mission School at Darlington, which on account of a lack of pupils was closed for some time, has revived again and upwards of 30 pupils are now boarding there, and under the able and efficient training of brother A. S. Voth, are making laudable progress in their studies. This shows, that although Darlington is not as favorably located for a mission school as Cantonment, and perhaps some other places would be, yet a school can be held here and it would be wrong to give up our work at this place. Besides this Darlington yields many opportunities for mission work, especially among young Indians who have been away to school.

* * *

All our missionaries agree in stating that the Indians are becoming more and more anxious to hear the Word of God. They listen attentively when the Word of God is read and explained to them. And althongh they have not yet come out openly for Christ and have fully experienced the blessings of a regenerating faith, yet there are numbers of them with whom the Word of God is exerting its leaven-like influence, and we doubt not, by the grace of God, it will ultimately "leaven the whole lump."

* * *

The Cheyenne Reading Book, which brother Petter is publishing, and of which note was taken in our last issue, is making fair progress. Quite a number of the plates for printing it are already made, and it will not take very long to have the whole of them finished. Besides the reading exercises, the book contains a brief vocabulary of the words used in it, and also some instructions in reference to the correst pronunciation of the language. When finished, it will be a rare curiosity, being the first book ever printed in the Cheyenne langnage, and will give to all its readers some insight into the construction of the language. It is proposed to print a sufficient number of copies, so that all those who wish to have copies can buy them. The income from the sale of the book will flow into the Mission treasury.

SUNDAY SCHOOL.

PRECIOUS TRUTHS.

Life is the time for doing. The world is a great workshop, in which there is no room for drones. God himself worketh as the great master-builder. All creatures fulfill their needed functions, from the angel that hymns God's praise to the insect that floats in the air. There is plenty to do, evil to put down, good to build up doubters to be directed, prodigals to be won back, sinners to be sought. "What dost thou here?" Up, Christians, leave your cares and do. Do not do in order to be saved; but being saved, do.—Meyer.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 1.—January 6th.

John The Baptist Beheaded.—Mark 6: 14-29.

A report of the wonderful works of Christ came to the ears of king Herod. His first, and considering the circumstances, natural conclusion was that John the Baptist was risen from the dead. Apparently his conscience troubled him for his hand in the innocent death of the Baptist; or perhaps the fear of punishment for his crimes, caused him to come to such a conclusion. For he feared John, had respect for him and heard him gladly, knowing he was just and holy, v. 20. But though Herod feared John it was not with a true godly fear, and so he fell under the influence of evil. This is seen in the illegal marriage, in casting John into prison, in his rash oath, and finally in the deed referred to by the lesson subject. A bad heart will eventually show itself in wicked plans and deeds. These will reflect in a troubled conscience. The first sin should be repented off as soon as ascertained else greater evils will follow in its train. A God-fearing man, if unknowingly led into wicked oaths or promises, will not only feel sorry when he learns his mistake, but he will fear God more than man, and by virtue of that Godly fear renounce his promise or oath. Herod could not do this as his heart was evil, and he feared man more than God.

Lesson 2.—January 13th.

Feeding The Five Thousand.—Mark 6: 30-44.

The apostles upon the direction and instructions of their Lord went out and preached, and in the name and power of Christ wrought many miracles, vs. 12, 13. Our lesson opens with the return of the apostles from this mission. Jesus is considerate; after faithful toil they must have rest. There are occasions of rest as well as seasons of work in the Lord's vineyard. But the people took advantage of their intentions and gathered about them. Jesus is a compassionate shepherd to the shepherdless and wandering humanity longing for help and salvation. The disciples too seemed to have compassion and would have the people go and procure food for themselves. But the compassion of Christ goes still farther; he does not say—"go and see that you get what you need," bnt in him is the giving spirit. He would teach his disciples the lesson of dependence on him. Their success on their late mission may have made them prond. Perhaps they thought *they* had the power to do these things; so Christ now says "snpply the *temporal needs* of these people. They could not without his blessing and aid, but with these the little they had increased and went a great ways—satisfied all and left an increased snpply for themselves. If they could not of themselves do that which is temporal how much less can they of themselves do that which is spiritual. Upon the authority, blessing and power of Christ depends the success of their work.

Lesson 3.—January 20th.

Christ The Bread of Life.—John 6: 25-35.

The incidents of this lesson follow soon on the feeding of the five thousand, and as we drew a few lessons for the disciples from that incident, so now this passage contains a lesson bearing upon that miracle, for the people. They were searching for Jesus, and anxious to find him. They even went to mnch tronble to find him. The true seeking for Jesus is not eating the loaves—temporal satisfying, but for the purpose of becoming convinced that he is the all-powerful miracle-worker—God himself. Our labor and hunger should be after the life and nonrishment Christ gives. This does not come through any outward labor or exertion, but throngh faith *on* and *in* Christ. Christ gives himself as that life and also the sustaining power of that life. This bread, or life sustaining element is satisfying: no hunger nor thirst for those who come believing to Jesus. Now if we fully understand this let us unite in the prayer of v. 34.—"Lord evermore give ns this bread."

Lesson 4.—January 27th.

The Great Confession.—Matt. 16: 13-23.

Jesus desired the expression from the lips of the disciples as to whom the people in general believed him to be, not so much for his own information,—for he knew the opinion of the people; as to give them an opportunity in the face of popnlar opinion to make a confession of their own belief. According to the language of our lesson, the opinion of the people was divided, and now the test in the question is whether they have faith and are *one* in faith, or whether they are catering to the opinions of men. Can they in the face of popular opinion make an open, impartial confession. Peter answers for them all: "Thon art the Christ, the son of the living God." The same question comes to every individual who has heard and learned of Jesus. Christ is waiting for the same confession nnbiased by popnlar opinions, family connections or relationship. This is still, as it was then the only confession Jesus desires. Upon this confession rests the chnrch of Christ and the salvation of every individual member. It forms the indestructable and unmovable foundation; by virtue of this has the church the admitting and excluding power to the kingdom of heaven. At that time this confession was restricted; Christ's work was not yet finished and so he could not yet be considered and believed in as the Messiah. Even those who made this confession had to go through experiences which tended to raise donbts in their minds. Only then when the Spirit of Trnth came were they truly qnalified to witness for him.—John 15: 26-27.

WORDS FOR TEACHERS.—Get near to Christ in his Word, and he will get near to yon in yonr work. The early workers resolved to give themselves anew to the Word of God and to prayer, and if we would share their success, and reprodnce in the earth their works, we most adopt their methods, and rely on their weapons.

THE YOUNG PEOPLE.

HONOR TO PARENTS.

"And we'll do all that father likes,
His wishes are so few;
Would they were more—that every hour
Some wish of his I knew!

"My mother! At that precious name,
Within my bosom there's a gush
Of feeling which no time can tame,
A feeling which for years of fame
I would not, could not crush!

"My mother's voice! how oft doth creep
It's cadence on my lonely hours,
Like healing sent on wings of sleep,
Or dew on the unconscious flowers.

"I might forget her melting prayer,
While pleasure's pulses madly fly;
But in the still unbroken air,
Her gentle tones come stealing by,
And years of sin and manhood flee,
And leave me at my mother's knee!"

Young people want to do something. The young active spirit of our youths should not be suppressed, but put to work. Give the young work in the church for Christ and you need not deplore the sad condition of having only old folks in the church, while the young folks are spending their energies, time and health in serving the world and the devil. Satan selects his disciples when they are idle, bnt Christ chose his while they were busy at work, either mending their nets or casting them into the sea.

Good Citizenship is one of the great advance movements of the Christian Endeavor society at present in our country. And it is truly a timely topic to discuss at conventions, to consult about in our local societies and to take a hand in, in perfecting. Already much good has been done in the way of interesting, instructing and exercising the young in this matter and time—and that, we believe shortly, will only reveal what this movement will do to root out corruption, dishonesty, intemperance and similar evils, and so that wise, just, and righteous laws are made and enforced. For the interest and help of such who have taken a hold of this movement we submit the following paragraph:—

In the frame of government drawn up by Penn in 1682 for the Province of Pennsylvania, Article 37, Section 2, Volumn of *Colonial Charter*, published by authority of Congress, William Penn says that, "as a careless and corrupt administration of justice draws the wrath of God npon magistrates, so the wildness and looseness of the people provoke the indignation of God against the country. Therefore, that all such offenses against God as swearing, cursing, lying, profane talking, drunkenness and drinking of healths and the like, which excite the people to rudeness, cruelty, looseness and irreligion, shall be respectively discouraged and severely punished, according to the appointment of the Governor, and freemen in Provincial Conncil, and General Assembly, and Conrt of Jnstice."

The first Colonial Legislature, which met at Chester, in the latter part of 1682, declared as follows: "The sale of intoxicating liqnors is the cause of annoyance and disquiet to the people, and of murder among the Indians and a heinous offense against God, and a reproach to the blessed name of Christ and the Christian religion." Would that the dram-selling and tippling rulers of the present day might inquire for those old paths, and turn from their sins and walk in the good way.

DEDICATION AND COMMUNION.

Conclusion from page 26.

first move was made toward building this new church, the prime mover being none other than father Gottshall. Not being able to come to a satisfactory conclusion the project was dropped. So anxious was he to see a new church, yet also so well acquainted with human nature and natural consequences, that upon receiving the news he sank back almost in despair, saying I shall never live to see a new church. Six months later the Lord said to that faithful servant, "It is enough, come up higher;" and with deep sorrow and mourning he was laid in the grave. He died October 26, 1888.

No one felt the loss thus sustained more keenly than the son upon whom, then a young man of twenty-three, now fell the whole weight of the duties and responsibilities of which he had thus far been bearing but the smaller share. Yet looking to God for wisdom and trusting in His guidance, our way hitherto has been graciously prospered.

But the old church was still there. Finally, however, after several efforts and under trials and difficulties the way was opened to proceed to the erection of this new house of worship. The Lord prospered the first step. The ground which we here occupy is the generous donation made for this purpose by Mrs. Mary Geiger. The building committee who have done the work entrusted to them so faithfully and so well, consisted of the brethren, Samuel Longaker, John Longaker, Isaac Freed, David Wasser, and John Z. Hunsberger.

The congregation to day counts 175 members. Since its organization there have been added to it from time to time a total of 300 members. Besides the inevitable loss by death, the congregation at various times suffered depletion of its numbers by members moving away and a few connecting themselves with other churches.

To these figures may be subjoined a few statistics referring to the ministry of the present pastor. During his ministry of ten years, he has preached 705 regular sermons, 120 funeral sermons, has administered the sacrament of baptism to 102 persons, has received into this congregation 79 members, has married 46 couple, and has taken part in 3 ordinations. During this time there have been 21 deaths of members of the congregation and 10 have been dismissed or suspended.

The sixteen C.E. societies of the city of Reading, Pa., have organized a good citizenship committee representing the sixteen churches, with the object of reforming Reading politics.

The C. E. Union of Fostoria, Ohio, is rallying under the motto, "A pure Fostoria." At an earnest and enthusiastic good-citizenship meeting a resolution was adopted requesting the enforcement of the laws against the saloon, gambling, and Sabbath desecration. A school of good citizenship is to be organized.

Among the vigorous resolutions passed by the Illinois Christian Endeavor Union at its recent convention was one opposing the publication of Sunday newspapers, and commending by name a well-known Chicago paper—*The Record*—whose publisher has refused, at great pecuniary sacrifice, to publish a Sunday edition.—*Golden Rule.*

Though the late Pennsylvania State Convention did not go quite that far, the Sunday newspaper was strongly denounced in open convention, and *one*, the *only one* of the Philadelphia dailies not issuing a Sunday edition—*The North American*—was practically endorsed and commended by giving it room in the literary room of the auditorium. Our readers in and around Philadelphia can take a hint.

The Christian Endeavor Society is left handed and right-handed, but never behind handed.—*Dr. Rondthaler.*

MARRIAGES.

MOYER—FRETZ.—On December 1st, 1894, by Allen M. Fretz, at the home of the bride's father near Bedminsterville, Abraham S. Moyer, of Chalfont, Pa., to Susan M. Fretz.

GOTTSHALL — ZOLLERS. — On November 8th, 1894, at Schwenksville, Pa., by W. S. Gottshall, Abraham B. Gottshall, son of Rev. A. H. Gottshall, of Niantic, Pa., and Linnie G. Zollers, of Hanover, Montg. Co., Pa.

DEATHS.

FUNK.—On Dec. 11th, 1894, at Centre Valley, Lehigh Co., Ralph Funk, aged 78 yrs., 8 mos., and 11 days. Interment on the 17th, at Saucon Mennonite church, J. S. Moyer and A. B. Shelly officiating.

LEATHERMAN.—On Dec 14th, 1894, near Plumsteadville, Bucks Co., Abraham Leatherman, aged 75 yrs., 5 mos., and 24 days. Interment on the 19th, at Deep Run (brick) Mennonite church, J. S. Moyer and A. B. Shelly officiating.

CLEMMER.—On November 22nd, 1894, near Clayton, Berks county, Pa., of pulmonary consumption, combined with the infirmaties of old age, Barbara Clemmer, widow of the late Rev. Christian Clemmer, at the age of 79 yrs., 3 mos., and 8 days. On the 27th her earthly remains were laid to rest in the Union Cemetery at Bally. Funeral services were conducted by Andrew Mack at the house and Anthony Shelly at the Hereford Mennonite church.

RITTENHOUSE.—On December 4th, 1894, near Campden, Lincoln Co., Ontario, Jacob F. Rittenhouse, aged 60 yrs., 1 mo., and 10 days. Interment on the 7th at the Mountain church, Solomon Gehman officiating. The deceased was a devoted member of the Mennonite church, and has two brothers, ministers in the church in Canada. Integrity, charity, and temperance were few of the leading traits of his life. An incident related at the funeral serves to illustrate his integrity: He had once bought a number of young cattle from a widow, just giving her the price she asked. The cattle were in very poor condition; after feeding them for a while, they made such rapid improvement that he considered the price paid was too low, and went and paid the widow an increase in her price. The deceased leaves a widow two sons and three daughters, the oldest being the devoted wife of our ministering brother, Allen M. Fretz.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of November.

From a Friend of Missions, Newton, Kan., $10.00; Collection at the meeting of Sewing Societies of Middle District, $21.74; H. H. Epp, Henderson, Neb., for a Brother of his Sunday-school, 50 cts.; Salem cong., Dalton, Ohio, $7.00; P. Schneck, Dalton, Ohio, $1.00; Deep Run cong., Pa., $9.86; Ulrich Hege, Reiben, Baden, Germany, $5.60; A. A. Sommer, California, $2.00; a Friend of Missions in Berne, Ind., for the building of a church in Oklahama, $30.00; Bernhard Entz, Newton, Kan., for the same purpose, $10.00.

GUSTAV HARDER, Treasurer.

For Publication Fund.

From Zion cong., Iowa, $9.85; Bethel cong., Mo., $5.00; Halstead, Kan., cong., $6.00; Christian, Kan., cong., $8.90; I. A. Sommer, Berne, Ind., $25.00; Henry Funk, Bloomington, Ill., $1.00; cong. at Henderson, Nebr., $1.70; West Zion cong., Kan., $9.15; cong. at Hillsboro, Kan., $3.57.

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"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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OUT AND INTO.

Deut. 6: 23.

Out of the distance and darkness so deep,
Out of the settled and perilous sleep:
Out of the region and shadow of death,
Out of its foul and pestilent breath;
Out of the bondage and wearying chains,
Out of companionship ever with stains;
Into the light and glory of God,
Into the holiest made clean by blood;
Into His arms,—the embrace and the kiss,
Into the scene of ineffable bliss;
Into the quiet, the infinite calm,
Into the place of the song and the psalm.
Wonderful love, that has wrought all for me!
Wonderful work, that has thus set me free!
Wonderful ground upon which I have come!
Wonderful tenderness, welcoming home.

Out of disaster and ruin complete,
Out of the struggle and dreary defeat;
Out of my sorrow and burden and shame,
Out of the evils too fearful to name,
Out of my guilt and the criminal's doom,
Out of the dreading, the terror, the gloom;
Into the sense of forgiveness and rest,
Into inheritance with all the blest,
Into a righteons and permanent peace,
Into the grandest and fullest release,
Into the comfort without an alloy,
Into a perfect and confident joy.
Wonderful holiness, bringing to light!
Wonderful grace, putting all ont of sight!
Wonderful wisdom, devising the way!
Wonderful power, that nothing could stay!

Out of the horror of being alone,
Out, and forever, of being my own;
Out of the hardness of heart and of will,
Out of the longings which nothing could fill:
Out of the bitterness, madness, and strife,
Out of myself, and of all I called life:
Into communion with Father and Son,
Into the sharing of all that Christ won;
Into the ecstacies full to the brim,
Into the having all things with Him,
Into Christ Jesus there ever to dwell,
Into more blessings than words can tell.
Wonderful lowliness, draining the cup!
Wonderful purpose, that ne'er gave me up!
Wonderful patience, that waited so long!
Wonderful glory, to which I belong!

Out of my poverty, into His wealth,
Out of my sickness, into pure health:
Out of the false and into the true,
Out of the old man, into the New.
Out of what measnres the full depth of "LOST!"
Out of it all, and at an infinite cost!
Into what must with that cost correspond,
Into that which there is nothing beyond,
Into the union which nothing can part,
Into what satisfies His, and my, heart!
Into the deepest of joys ever had—
Into the gladness of making God glad!
Wonderful Person, whose face I'll behold!
Wonderful story, then all to be told!
Wonderful all the dread way that He trod!
Wonderful end, He has brought me to God!

— *Selected.*

THE PERVADING INFLUENCE OF THE SALOON.

James F. Daily, an employe of the Philadelphia Ledger, writing as correspondent of *The Outlook*, makes the following startling revelation of the all pervading influence of the saloon in politics, and in the school, and even in the church in the "City of Brotherly Love." He says:

"The government *de facto* in Philadelphia is a government of saloon politicians, by saloon politicians, and for saloon politicians. The irrefragable proofs of this are herein presented through necessity, only partially. When, on the first day of last February, I began this exhaustive research, it was only with the purpose of discovering who the office-holders and politicians were who were engaged in binding on our shoulders the burdens and crimes of our saloons.

The only church into which a methodical examination was made was the Protestant Episcopal Church. This branch of Christianity held its vestry elections on Easter Monday, the day on which the last License Court opened, and as the names of the newly elected vestries were published in the daily papers, a comparison of them with the names of the signers on saloon license petitions easily revealed the apparent connection between the two institutions—namely, the Church and the saloon. Conspicuous among the vestries was that of the Church of the Redemption, Twenty second and Callowhill Streets. Of the eight vestrymen six signed for ten saloons in that vicinity, a neighborhood that has been always well supplied with drinking facilities.

The Church of the Mediator, Nineteenth and Lombard Streets, is also prominent in this respect, one vestryman signing for a saloon directly opposite the church. In the city churches the vestrymen signers number between thirty and forty.

The names of the church officials and members of other Protestant churches not being accessible without an immense deal of labor, a clear declaration cannot be made concerning their connection with the liquor traffic; but in four special cases where clergymen were shown the list of names of license signers in their particular wards, each one was able to point out members of his or other churches among the names.

Leaving, without nearly exhausting, the Church phase of the liquor business, the political side is to be considered, but not the least in importance. It is at the ballot-box that the saloon evil is fastened upon the State of Pennsylvania, and the union of the saloon traffic and the Church is cemented. In March last the annual term of our City Councils expired, and on the first Monday of April the new Councils took their places. The lower branch of Councils includes one hundred and twenty three members, and a careful investigation of the license records shows, with one ward left out, that eighty one of them were signers, bondsmen, and counsel—one, both or all three—for from one to twenty six licenses apiece. In Select Council twenty seven out of thirty-seven members also appeared before the last License Court in the same capacities of signers and bondsmen as did the members of the lower branch. Their figures range from one to twenty-five, the latter number belonging to Councilman Bringhurst, of the Ninth Ward.

This political interest in the saloon by our city fathers ramifies through the whole city government, from the precinct officer who counts the vote, up. Of the twenty eight police magistrates, twenty-three are signers or bondsmen of from one to five saloons each, seven of the clerks in the Court of Quarter Sessions sign from one to thirty licenses each, and seven clerks in the sheriff's office sign for from one to fifteen petitions Add to these the names of fifty or more other city officials of different degrees of responsibility who were interested in saloon licenses before the last Court, a rather large total of Philadelphia saloon statesmen is reached. The State law makers make no better showing. Of the eight State Senators whose term of office expires with the election of their successors in November, six appeared as signers, counsel and bondsmen. The Pennsylvania House of Representatives includes thirty eight members from Philadelphia, and of this number twenty seven had a signatory interest in license petitions.

But this is not all. I have shown how the saloon and the church agree together; it now remains to be shown how the saloons and the public schools of Philadelphia are brought into inharmonious harmony. One hundred and forty six school directors, men in whose hands rests the education of the children, signed four hundred and eleven licenses.

The strangest part of the whole investigation was the insight given into the delegation which left Philadelphia to nominate the Republican candidate for Governor on May 28th last. There were sixty-three delegates. Of this number two were saloon keepers, two were directors in a brewery which increased its sales seventy-four per cent. the last six months of 1893, one had been a saloon keeper for twenty five years, and thirty eight were signers, bondsmen, counsel—one, both, or all three—for from one to thirteen saloon licenses each. As the two brewery directors among the delegates directly represented every licensed or unlicensed place selling their beer, it can be safely set down that the whole delegation represented four hundred and more legal and illegal places for the sale of liquor."

CLERICAL TOBACCO.

I have seen cuspidors in pulpits into which the holy (?) men dropped their cuds before they arose to preach the blessed gospel. The Levites were required to be thoroughly clean and pure. The rules of Buddha strictly interdict the use of tobacco. Shall we allow in our pulpits that which would not be tolerated for one moment in Jewish, Chinese or Indian temples?

It is said that when Dr. A. J. Gordon (Baptist) took charge of his church in Boston, he found the church paying $3,000 a year for music and a few hundreds for missions. Now the people do their own singing and give the $3,000 for missions, besides supporting a missionary of its own in Corea.

THE HIGHER CHRISTIAN LIFE.

BY N. B. GRUBB.

"Let us go on unto perfection."—Heb. 6: 1.

That we have not reached the highest state of usefulness in our Christian work and lite is a fact that none will dare deny. When the Psalmist (84: 7) declares that "they go from strength to strength," does he not mean that the faithful discharge of duty, and the exercising of talent, prepares and fits for higher and nobler positions and service? Solomon in his proverbs (4: 18) says that "the path of the just is as a shining light, that shineth more and more into the perfect day." Does that not teach us that there is always a higher standard of spirituality that may be attained. Paul 1 Cor. 13, says, "We now know in part, but when that which is perfect is come, then that which is in part shall be done away," hence we shall "go on unto perfection."

As this is true of individuals and especially of ministers, so it is also true of congregations; and it is true in an especial manner of our denomination. A higher standard of spirituality is the need of needs in all our churches.

Our Church, for the two centuries of its existence in this country, has been too well contented to be merely a door keeper in God's house or kingdom, without concern for the greater blessings that come as we press on and advance along the line of spiritual improvement. The greater opportunities and privileges were neglected and misconstrued until the knowledge of them in many instances was almost lost. I sincerely believe, that if our church, since it was first established in this country, had lived up to its privileges and possibilities, its influence would have been felt in every walk of life, as well as that of the Episcopal, the Methodist and other churches. There is no church doctrine purer, adorned with more simplicity than is that of the Mennonite Church. The doctrine more practically adapted to the times in which it existed, without laying aside any one cardinal principle, would have largely and materially helped to mould the character of this our grand Republic.

While it is true that there is more real adaptation in surrounding circumstances in our day, yet we are living far beneath our privileges. We live and move among the baser elements, while we might be moving in purer atmosphere. We are still too carnally minded, there is not enough of that mind in us that was in Christ Jesus. We turn our eyes downward to the grovelling things of the earth instead of upward and heavenward. Wealth, honor and the glory of this world are too much the guiding and controlling elements of our life. That entire, unreserved consecration of ourselves, our talents and our means still seems not fully comprehended, and much less put into practice. When will we begin to learn that we are in this world, not to live for self, but, for fellow-man, and God's glory? Oh, for less of that earthly desire in our hearts and minds, and more real earnest desire after holiness and heaven!

We need a more thorough consecration of self to God, each one of us, beginning with the ministry, until every individual has risen and is still rising higher in the Christian life and service. "The secret of a true life, the secret of a happy life, the secret of a useful life, is through a consecration of the whole life to God, a giving of ourselves to God." Paul when writing to the Corinthians, rejoiced that out of their deep poverty, they had given so abundantly to the poor saints, but he rejoiced with far greater joy that, "first they gave their ownselves to the Lord."

That which is worth doing at all, is worth doing right. That work which is to last the longest needs our best attention, and needs to be performed with all the energies of our God-given powers.

"If it is worth while to be a Christian, it is worth while to be a whole Christian. If it is worth while to love God at all, it is worth our while to give him the entire devotion of our whole heart. If Christ is worth anything in our life, he is worth everything. If it is worth while to receive Christ into the heart at all, it is worth while to give him full possession of the heart and life."

It must have been on that plane of a higher spiritual life that Frances R. Havergal stood, when she sang that beautiful consecration hymn:

"Take my life and let it be
Consecrated Lord, to Thee;
Take my moments and my days
Let them flow in endless praise;
Take my intellect and use
Every power as thou shalt choose;
Take my love, my God, I pour
At thy feet its treasure store;
Take myself, and I will be
Ever, only, all for Thee."

Such a thorough consecration means a higher standard of spirituality than is ordinarily found among professing Christian people. But, where the individual thus rises higher in the divine life, the mind becomes more truly spiritual and Christlike, the soul bears upon it the impress of Christ's image, and the entire soul overflows with the life and light of the Gospel of Jesus Christ. And where the individual thus rises up, the entire congregation will enjoy a spiritual uplifting. For the condition and the life of any congregation is the condition and life of the individual member. Oh, for that higher standard of the divine life and for that deeper personal consecration of self! And above all, may we as pastors know this blessed privilege by experience. Hosea says, "Like people, like Priest." The worldly minded pastor will lead the church to become more worldly minded; but the consecrated man of God, the godly minister will lead his people into higher spiritual life, into the higher eminence of Christian fellowship Does not our text come then with special force to us as pastors, to "go on unto perfection?"

But how shall we ascend on that higher plane of spiritual attainment? It is said that "there is no royal road to honor;" so there is no royal road to the higher Christian life "Strive to enter in," says Christ. "Put on the whole armor of God," says Paul.

"Watch ye, stand fast in the faith, quit ye like men, be strong." There is no royal road to excellence of any kind. It is the untiring, unceasing toil, with the eye of faith fixed on Jesus Christ, the great ideal of that higher life, that brings to us the higher spiritual attainments.

"The heights of great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the light."

So we must rise in the divine life by constant effort; would we rise, we must desire to rise, and with all our energies attempt to rise, while we press forward to the mark of our high calling in Christ Jesus.

Then, too, we need to turn every adverse circumstance of our life into steps that lead upward and Christward. Paul in the Philippian jail sang praises to God at the midnight hour. He rejoiced that he was counted worthy to suffer for Christ's sake, and in it all he was continually brought nearer to Christ, and thus he rose in that higher life until upon the mount of triumph he declared his victory,—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day."

To attain to this high standard of Christian victory we need deep, earnest and sincere consecration, and faithfully guard with jealous care, the interests of the soul.

You remember the earnest admonition of that beautiful hymn we sing so much:

"My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard,
To draw thee from the skies.
Ne'er think the victory won
Nor lay thine armor down;
The work of faith will not be done,
Till thou obtain the crown."

The great secret that leads to the high attainment of perfection in Christ, is a well-developed spiritual life in closely walking with Christ. Do you wish a pure, good, noble and Christian life, you must be much in fellowship with God. You must walk with him, live with him, and commune with him as friend with friend. Without living in close communion with God, and beholding him as he is revealed to our faith, it is impossible to know the beauty of his character, and without that we can not rise up; we can not rise above our knowledge, as the stream can not rise above its source.

Moses fellowshipped with God in the Mount, and when he came down his face still shone, reflecting God's glory. So we need to meet with God in the secret of his pavilion, look at him in all his beauty, his love and his holiness as Christ reveals him to us, and ere we know it, our own souls will be quickened, and inspired; and as we worship and adore, the radiance of that heavenly light will shine out from our own life, unconscious though it be.

Let us constantly look at Jesus Christ, study that wonderful love to the world, his companionship and pity for the poor, and neglected and dying, that we may catch from him the inspiration to a higher and nobler life. That our lives be transformed and our hearts quickened to greater love, and that in all things we become like him, more tender, loving and gentle. Let us look upon him as he suffers upon the cross and dies, and may spectacle of Love awaken in us the great desire to spend and be spent for the glory of God and the salvation of the world.

As we thus rise in the higher life and in communion with Christ, we are enabled to reach down deeper, and associate with the fallen and dying, without self contamination, and lift them up and higher, that they too may catch from Christ the inspiration of a higher and holier life.

It is this association with Christ that makes the Christian man and woman truer, nobler, and braver, than those around them. Loosing that fellowship and communion with Christ, man will soon fall into a degraded ungodly life, and away from the fellowship of the Church, loose all desire for Christ. That was a sad incident related by a correspondent to the *Rundesbote*, recently. A Mennonite family or two leaving their Church home and moving out upon the western prairies, away from church and church influence. At first they lamented their sad deprivation, they sent back the cry, "Come over and help us." When at last help came to them, they had lost all desire for Gospel ministrations. How many good, young, noble hearts have gone out from us, and to the earnest pleading to come to that higher divine life' they reply with the Laodecian church: "I am rich, and increased with goods, and have need of nothing."

In view of what has already been said, let us not forget that to desire to rise into the higher spiritual life—to go on toward perfection, we need first of all be conscious of our present imperfections. There can be no desire or aspiration for a higher life, for spiritual development, for growth in grace, without realizing our imperfect condition, unless we realize that we are weak, we will not reach out for help, nor do we care for strength. The clear vision of our surrounding and the dissatisfaction with self and present attainment are conditions of rising higher in the divine life.

"We stand, as it were, on the hillside. We look down into the valley below from which we have risen. We have climbed but a little way. But turning our gaze upward, we see the untrodden heights above us." I can imagine how poor blind Fanny Crosby, standing on the hillside of ascending life, her faith clear and bright, as her blind eye is upward turned, singing from her heart and with the understanding:

"I am thine, O Lord, I have heard thy voice,
And it told thy love to me;
But I long to rise in the arms of faith
And be closer drawn to Thee.

There are depth of love that I can not know,
Till I cross the narrow sea,
There are heights of joy that I may not reach,
Till I rest in peace with Thee."

As we stop for a moment and look into our own hearts and lives, and around us, we see so much room for improvement, for development, for growth in grace. It is true, we have made some progress; we have made some material advancement along that line in our Church work, but that only reveals to me, the grand possibilities before us, and that sad fact that we have neglected so many privileges, that we need to go forward with more energy and aggressiveness towards the attainment of that divine standard—perfection in Jesus Christ.

We ought often to take a square look at ourselves in the light of God's Word, to ascertain what progress we are making. Robert Burns said, "O, for the gift to see ourselves as others see us." But we need to pray for the gift to see ourselves as Christ sees us.

Let us to-day look into our own hearts and see ourselves in all our weakness, and look into our churches and behold the great amount of dead religion, the great lack of individual consecration and the wide-spread indifference to rise to that higher Christian life, and let us pray that His divine Spirit may possess our souls and lead us to such glorious attainments.

"Revive Thy work, O Lord
Thy mighty arm make bare;
Speak with the voice that wakes the dead,
And make Thy people hear.

Revive Thy work, O Lord,
Disturb this sleep of death;
Quicken the smouldering embers now
By thine almighty breath."

Let us ever keep near to Jesus, so near that we may always feel his touch, and hear his voice, and see his face. May the communion in the closet the family altar, and the sanctuary be ever attended with deeper and ever deepening spirituality, so that we may get and be enabled to give more of the sweetness of his grace and love.

"Jesus, Master, whom I serve,
Though so feebly and so ill,
Strengthen hand and heart and nerve
All thy bidding to fulfill;
Open thou mine eyes to see
All the work thou hast for me.

Jesus, Master, wilt thou use
One who owes Thee more than all?
As Thou wilt I I would not choose.
Only let me hear thy call.
Jesus let me always be
In thy service glad and free."

THE INFLUENCE OF RITUALISM.

One of most powerful influences over certain and, perhaps, most minds is the love of ritualism. It is the dramatic element that exhibits itself so early in childhood when our little oues play "school" or "meeting." It gives to the theatre its attractions, to religion its modes of official worship, and to civic societies their forms of initiation and administration. Those great religious organizations, the Roman, the Greek, and the Anglican churches, owe their strength and their stability, in a large degree, to their elaborate and impressive rituals. Nor have the more distinctively Protestant denominations been indifferent to its influences. Within the last forty or fifty years there has been a marked tendency towards ritualistic observances, especially in our cities. Even the churches that once gloried in the purity and simplicity of their worship are taking on the artistic and esthetic element of ritualistic service. This is apparent in the attention given to music. Instead of obeying the apostolic example: "I will sing with the Spirit and with the understanding also" (1 Cor. 14: 15), the singing is largely done by solos, quartettes or choirs, who render anthems in a manner which the artistic and beautiful can neither be participated in by the congregation, nor is the meaning of what is sung known to any but the singers, who, too frequently, it is sad to say, are those in whom the words of prayer and praise find no responses in their hearts.

The rituals of our modern secret societies are largely copied from the ancients; and Solomon was, in this respect, not far from the truth when he wrote: "There is no new thing under the sun." The ritual of Freemasonry has marked analogies, if not a complete identity, with the ancient mysteries, which were the secret worship of pagan gods. It is probable that both in the ancient and modern rituals some religious truth is taught and some moral precepts inculcated—always on a level with the intellectual and moral capacity of its teachers, and in harmony with the prevailing standard in the order where they are taught. All the modern rituals have been so contrived as to seem to occupy a sort of borderland between religion and what may be called secular morality. They are to be condemned not so much for what they teach as for their failure to teach Christianity, and because they are so largely accepted as a substitute for salvation through Christ.

We believe that this great and growing love of ritualism is much to be deplored. First, because in religion it usurps, in a great degree, the place of spiritual worship. It is remarkable how entirely devoid of what might be called a ritual was the apostolic church. The history of Christianity everywhere affirm that all true religious reformations have resulted in an abatement of ritualistic practices, and a return to a purer and simpler worhip. This was especially true of the Reformation of the sixteenth century. The great error of Rome was, and is, that she promises salvation by *ceremonies*. The great truth of the formation was that "being justified by faith, we have peace with God through our Lord Jesus Christ; by whom, also," (and not by priestly intervention) "we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God." Rom. 5: 1. This was not less true of the Puritans and early Methodists. They led the people back to Christ. It was markedly illustrated in the rise of Quakerism, which was mainly a protest against ritualistic religion. In every religious awakening there has been the same tendency to drop much of the outward form, and seek for more of the spirit of true worship. A revival of ritualism seems to indicate a weakening of the moral fibre of the worshipers, and, as a general fact, corresponds with a decline in spirituality and a diminished seuse of personal responsibility to God.

Again, it is the love of ritualism that, more than anything else, has resulted in the present enormous development of the secret lodge system. In the manufacture of elaborate and impressive rituals, men have ransacked the archives of ancient mysteries, and added the most skillfull productions of modern imagination. George Washington is credited with having said of Masonry, "that for the most part it is mere child's play;" and yet it has a power over men's minds that seriously interferes with the higher and holier attractions of Christianity, and which tends to develop a sense of dependence on forms as a meaus of salvation.

CONVERSE ABOUT THINGS, NOT PEOPLE.

Avoid personalities in your conversation. This is by no means an easy thing to do, for the love of personalities is almost universal, as love testified and gratified by adults' interest in divorce courts, lists of births, marriages, deaths, etc. Having a lively interest in our neighbors' affairs, it is with difficulty that we can avoid gossiping about them, but the habit is dangerous. It creates enemies and separates friends. Talking about people, instead of conversing about things, makes all the mischief. "Where no wood is, there the fire goeth out, so where there is no tale bearer the strife ceaseth." This sort of talk is generally indulged in by people devoid of brains, education and culture.—*Selected.*

"Go—sell—give," said Jesus to the young man. And as he saw the shadow of the "exceeding sorrowfulness" settle over his face, he added hastily, "And thou shalt have treasure in heaven!" Ah, this treasure in heaven. *It* may be sure to us. And in a few years, a very few years, we shall find it up there. How wise and kind the advice—"Lay not up on earth—but lay up in heaven!"—*The Message.*

Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections toward Him.—*Spurgeon.*

We cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, to somebody. Beware of too much good staying in your hand.—*Emerson.*

Often the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else He would not hide His oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds.—*Theodore L. Cuyler.*

When the soul hath the seed of holiness, it shall reap a harvest of happiness.—*G. Swinnock, M. A.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., FEBRUARY, 1895.

That the call for mission work is not alone from countries and regions known as "heathen lands," is forcibly brought out by the religious statistics of this country. In an article on The Progress of Religion recently published in *The Independent*, the total church membership of this country is set down at nearly 23 million. This number includes about 8 million of the Church of Rome, Jews, and Mormons, thus leaving only 15 million members of Protestant Evangelical denominations, out of a population of from 60 to 70 million. Here there is certainly great need still for evangelizing work right around us.

The new year is already one month old. How rapidly, one after another, the smaller portions into which one's life is divided pass by! But we live not by hours and days, not by months and years. These measures of time have significance only as they measure our opportunities for living in good and noble thoughts and deeds. In these or in their opposites we are making his tory. Thus paragraph by paragraph, page by page, chapter by chapter, our history is made. One book after another is closed and sealed. To the history of the past every individual has contributed his part. Our history may not be deemed of sufficient importance by men to be written for coming generations to read; but it is nevertheless recorded in God's eternal book. Moreover that record is faithfully made—it is true in every particular. It is well at times to let the history of the past come up in review before our minds eye. Though the book is sealed against the possibility of any change or the redeeming of its pages on our part, it is open to the memory and we can gather from it valuable lessons for the future. Its successes should encourage us to new efforts. Where we by faith have appropriated God's precious promises and found Him true, we may erect our Ebenezers and strengthen our faith for future trials and conquests. But what about the failures and shortcomings? Shall we ignore them or pass them lightly by? That would be folly indeed? Much less should we brood over them and allow them to beget discouragement and despair. *We can not* change the past, but God can, and He will for Jesus' sake blot out our transgressions and with the perfect life of Christ cover over our shortcomings. "He will not always chide" us for our imperfections but he bids us to "forget not all his benefits." Thus he would not only redeem our past but purify our minds and strengthen our hearts and hands for nobler and better lives in the future. And thus will they be indeed happy lives.

A Correction.—By a slip of the pen we gave last month a wrong name to the new Mennonite Hymnal. The name of the hymnal is "Many Voices"—a very appropriate name both in view of the many sources from which the book is compiled and of the numbers who it is hoped will join in the use of these hymns of praise and devotion. We are glad to note already the adoption of the book by several congregations. Wherever English services are held in our congregations the need of such a hymnal can not fail to make itself felt, and this publication will, no doubt, be generally welcomed.

The annual Record of the First Mennonite Church of Philadelphia, published by the pastor N. B. Grubb, is a model of its kind, both in its very neat and attractive appearance as well as in the nature of its contents. The record of 1894 is a creditable one and the directory for 1895 is a complete and convenient reminder of the various appointments in the work of this active congregation. The C. E. daily Bible readings and prayer meeting topics constitute a prominent feature in advance of previous numbers. A full page illustration brings in a group the portraits of the pastor and the three deacons.

Principles do not change but the recognition of them does. Polygamy was as truly hostile to the principle on which the family is founded in the days of Abraham or Moses as it is today; but the progress in the understanding of this truth has been such that a man who would now countenance polygamy must be a worse man than one of its advocates in olden time. So, again, it is with slavery, or the lottery, or dram selling, or wine drinking; what our fathers thought about it is one thing, what we ought to think about it is another thing. A man may say with all reasonableness and sincerity, "My father was an upright and godly man, and he always had wine on his family table." But when that same man says, "Because my father in his day saw no wrong in having wine on his family table, I can see no wrong in that practice in my day," he fails to speak with reasonableness, however sincere he may be. Social wine drinking marks a lower Christian standard to day than a generation ago.—*Selected.*

CORRESPONDENCE FROM HEREFORD.

For several weeks past our young people have had a royal good time in the way of a singing convention. A few days before the close of the old year, Bro. U. S. Amstutz, of the Amstutz Music Company, Bluffton, Ohio, came into our midst. He had come at the invitation of our pastor who desired to give the young people of the congregation and the vicinity a stirring up on the subject of vocal music. It was no doubt a part of the object of the pastor to advance the cause of good singing in the services of the congregation, Sunday School, and society; but the first benefit would naturally come to those who took advantage of the opportunity thus offered. A class was organized here in the church and another one in Bechtelsville. They met alternately, each three times a week for a series of ten lessons. Under the efficient instruction and thorough drill of Mr. Amstutz the classes made rapid progress and musical enthusiasm soon ran high. The convention closed with a public recital by the the two classes combined, given here in the church and repeated in Bechtelsville. There was a very general desire to have Mr. Amstutz continue the class for another term with the prospect of a large increase in the number to participate, but pressing business at home prevented his staying longer, as he too would have liked to do. The work thus begun will not be dropped however. Bro. John H. Latshaw has promised to take it up and the impulse received from the convention will long continue to be felt.

The election of officers in the Sunday School at the beginning of the year resulted in placing at the head of the school two young men, I. H. Bechtel and I. B. Bauer. Contrary to Rehoboam of old, these young leaders, while efficient workers themselves, are showing their wisdom and strengthening their hands by retaining the counsel and active assistance of the older and tried workers of the school. The attendance and general interest in the school are very encouraging. The weekly meetings for prayer and the study of the lesson, which for several weeks have given way to the singing, will again be held regularly and it is proposed soon to reorganize a normal class in connection with the school.

The C. E. society continues its work with unabated interest. Some time ago the society enjoyed a very pleasant visit from the sister society of the Krausdale Schwenkfelder church. Such meetings, whenever practicable, can be the means of strengthening the bonds of blessed fellowship between the followers of Him who said, "By this shall all men know that ye are my disciples, if ye have love one to another."

BIBLE READING—*Ephesians Ch. 2.*

BY E. K. MOHR.

1. WHAT WE WERE. vs. 1.
   Sin means separation and separation is death. Eph. 4: 18; Luke 15: 24; Jno. 3: 3; 1 Pet. 1: 2,3.
2. WHERE WE WERE. vs. 12.
   Col. 1: 21; 2 Cor. 5: 14, 18, 20.
   At some time this separation will become eternal.
3. WHAT WE DID. vs. 2, 3.
   Walked in sin according to (1) course of world; (2) prince of evil.
   Titus 3: 3, Is it a nice picture?
4. WHAT GOD WAS. vs. 4.
5. WHAT GOD DID. vss. 5, 6.
   Contrast verses 2 and 3 with 6.
   Rom. 5: 6, 8, 10.
6. WHAT GOD IS NOW DOING. vs. 22. 1 Pet. 2: 5, 9.
7. WHAT WE ARE. vs. 19.
   Shall we then act like strangers?
8. WHERE WE ARE. vs. 13. Heb. 10: 19; Jno. 17: 23.
9. WHAT WE ARE NOW DOING. vs. 10. Titus 2: 14.

Grand Rapids, Mich.

There is a Spanish proverb which says that "an ounce of mother is worth a pound of clergy." The home, let it always be remembered, is the first church, the hearth stone the first altar, and father and mother the first teachers.—*Lutheran World.*

"Sorrow hurts us if we meet it with resistance and rebellion. The secret of blessing in trial lies in acquiescence. This takes out of its bitterness and its poison and makes it a blessing to us. —*Miller.*

Entering the house of one of his congregation, Rowland Hill saw a child on a rocking horse. "Dear me!" exclaimed the aged minister, "how wondrously like some Christians. There is *motion*, but no *progress*."

IN COVENANT WITH GOD.

JER. 32: 40.

An everlasting covenant, Lord,
Thou gavest in thy precious word:
No more from us to turn thy face,
But give rich blessings of thy grace.

A covenant now with thee we make,
That neither life nor death shall break.
Thy fear, O Lord, in us impart,
That we from thee no more depart.

To live for thee, not self, our aim,
Baptized into the triune name.
Of Father, Son and Holy Ghost,
The cross of Christ our only boast.

To "Watch and pray" our aim shall be,
That we may live and move in thee.
In mansions pure thy glory share,
While crowns of victory we wear.

By a reader of the Mennonite.

MAKING SUNDAY PLEASANT.

The responsibility of making Sunday a pleasant day for the children ought not to fall upon mothers alone. Fathers often excuse themselves on the ground that they have worked hard all the week, and need rest on that day, forgetful of the fact that their wives have also been working through the week. In a certain family Sunday is called "papa's day," because he then devotes himself almost exclusively to the children. He takes one hour for rest, but the remainder of the time is given to them. The mother joins in the plans, but does not assume any care, and thus finds the relief from the watchfulness which she has exercised over them all the week.

In pleasant weather the family take a quiet walk together. This is far better than allowing the boys and girls to go off with companions of their own age. In this household those who are old enough to attend Sunday-school study the lesson together and talk about it at the breakfast table. The hour before the little ones retire is spent in singing hymns, ending with a simple devotional service, in which one of the older children reads the Scriptures, and each member of the family offers a short prayer. In this home the children consider Sunday the shortest and pleasantest day of the week —*Congregationalist.*

The Bible is the stone that shall break into powder every opposing power; this is the mighty battering ram that shall dash all systems of false philosophy in pieces; this is the millstone that a woman may yet hurl upon the head of every Abimelech, and he shall utterly be destroyed. Oh Church of God! fear not; thou shalt do wonders; wise men shall be confounded, and thou shalt know, and they too, that He is God, and that beside Him there is none else.

Our work is to teach Bible truth. Creeds, confessions, standards, theological hair-splittings, may do for some who have never found out their mission in life, but for us who know what our work is, and who seek to do it, the Bible—and the Bible alone—must be our standard and court of appeal. For this we shall need to be "mighty in the Scriptures," for just here will be the measure of our power.

The perfect life is like that of a ship of war which has its own place in the fleet, and can share in its strength and discipline, but can also go forth alone in the solitude of the infinite sea. —*P. G. Hamerton.*

NOTES.

The members of the congregation at Summerfield, Ill., D. Brand, and Mr. and Mrs. H. Ledig, have recently left their home there and moved to Cucamonga, Cal. They had all been very active in church work, all serving as teachers in the Sunday-school, and Bro. Brandt being assistant superintendent, while all were likewise actively identified with the Young People's Society. They will be greatly missed in this work while, no doubt, in their new home they will have ample opportunity to work for the Master.

The St. Louis mission will be continued during 1895, Bro. van der Smissen of Summerfield, Ill., preaching there every second Sunday. The meetings of the Young People's Society are held regularly every Sabbath.

A private correspondence brings the announcement of an intended visit to this country by Elder H. Dirks of the Gnadenberg congregation, South Russia, during the coming Summer. Bro. Dirks was for eleven years, from 1869 to 1880, a missionary in the island of Sumatra. Failing health made it necessary for him to leave the missionfield, but his interest in the cause is not abated. On his visit to our country he expects to be accompanied by Missionary H. Heine of the Lutheran church.

During the holiday week and again the second week of January meetings were held in the Mennonite churches at Pandora and Bluffton, Ohio, for the pursuing of a course of united Bible Study. The meetings were well attended and a deep interest manifested.

The congregation at Wadsworth, Ohio, has been put on a more definite basis in the matter of its organization by the adoption of a constitution and by-laws.

The Bethel congregation at Mountain Lake, Minn., is making preparations for the erection of a new church building the coming summer. The congregation is in a flourishing condition and has rapidly increased in numbers during the past few years.

Bro. J. R. Toews of McLain, Harvey county, Kan., spent some time before the holidays among the brethren in Manitoba. His visit was made in response to a special and pressing invitation from the brethren of the congregation at Gretna, and his work in the Gospel while there has left traces of great good accomplished. The brethren there are making efforts to get Bro. Toews to take up a permanent abode among them.

The regular mid-winter meeting of the ministers of the Eastern District will be held in the Saucon church near Centre Valley, on Tuesday, Feb. 5th. According to the decision of the meeting in October, the time of this conference will be devoted to the study of the teachings of the Bible on the subject of "Holiness." All persons interested in Bible study will be welcome at the meeting. There will be a morning and an afternoon session at 10 and 2 o'clock respectively, followed by preaching services in the evening.

Our work is not that of invention, but propagation; we are called not to manufacture, but to retail the heavenly merchandise of the good Word of Life. Let us get God's Word woven into every fibre of our spiritual consciousness; let that Word dwell in us richly in all wisdom; and we shall become "workmen needing not to be ashamed, rightly dividing the Word of Truth."

GENERAL CHURCH AND MISSION INTELLIGENCE.

In Southeast Alaska the Presbyterians occupy Haines, Hoonah, Juneau, Sitka, Mangele, Klawack and Jackson. At these places are five organized churches among the natives, with from 500 to 600 native communicants.

The offerings in the mite boxes of the Indian women connected with the Episcopal missions in South Dakota, during the past seven years, have averaged $200 a year, or a total of $1400.

The women of the United Brethren Church raised $14,753 last year for work in Africa, China, and among the Chinese in America.

In December last the M. E. Church dedicated a Japanese church in San Francisco. It is the first structure of the kind on this continent. It has a large seating capacity, and with the school department, cost over $10,000. It is finished in Japanese style. In the rear are rooms suitable for school and institutional purposes. Towards the erection of this church the Church Extension Society contributed $5000, and the Japanese have raised $3000 or more.

The Lutheran German Almanac contains the following statistics of the Lutheran Church in our country: Pastors, 5,711; congregations, 9,808; communicant members, 1,378,776. This shows a gain since last year of 197 ministers, 187 churches and 28,560 church members.

The United Brethren Year-Book shows a church membership of 223,638, and an increase during the past year of 15,166 members.

A minister on the Pacific coast writes to the congregational headquarters: "At every celebration of marriage among our people a collection is taken for home missions, and a number of times I had the pleasure to forward it." The delighted secretary adds: "We heartily congratulate our brother on his entirely original plan, and cherish the hope that weddings may be frequent in his parish." The above plan is not as original as it to some may appear. In some of *our* western churches a similar plan has been adopted in support of our Indian mission.

The Publication house of the United Brethren Church, located at Dayton, Ohio, recently celebrated its sixtieth anniversary. The first number of the *Religious Telescope*, the English church paper was printed December 31, 1834. In 1846 the German church paper "*Der Deutsche Telescope*", for which in 1851 the present name "*Der Frøhliche Botschafter*" was adopted, was started. The Publication house was for a number of years a comparatively small concern, the income thereof not paying its expenses. To-day it is one of the most prosperous establishments of the kind in our country, employing *nine* different editors and upwards of one hundred other employes. Rev. W. Shelly has for the last thirty years been the sole manager of the concern, and to his management, no doubt, a great part of the success achieved is due.

By the *Herald of Truth* we see that both the home mission and the Sunday school work are gaining in interest and are carried on with increased energy in a great number of the churches belonging to the different Mennonite Conferences in our country. Many churches which but a short time ago did not have any Sunday-schools now have them open the year round. And where previously nothing was done towards the spreading of the church and for saving those outside of the fold, earnest efforts in that direction are now being made.

MISSION DEPARTMENT.

A SUMMARY OF MENNONITE MISSIONWORK AMONG THE INDIANS FOR THE YEAR 1894.

In taking a retrospective view of our work during the past year, we find many encouraging features and much for which we have reason to be grateful toward Him who is the author of all that is good, and by whose grace only we are enabled to accomplish the blessed results we are permitted to enjoy. Both our mission- and schoolwork were continued without serious hindrances and with increased success throughout the year. Our missionschools are gaining in favor with the Indians and the Indian children. So ardent is the desire of the latter to attend our schools that some of them came away to school against the wish and without the knowledge of their parents. Once being there, the parents did not make any effort to take them away, and are now seemingly well satisfied that their children are at school. In this particular there is a great change. There was a time when it held hard to induce the children to come to school, and when many of them had to be brought by force, against their own will as well as against the wishes of their parents.

* * *

Darlington. As stated in our previous report our Missionschool at Darlington, Okla. Ter., had to be closed on account of a want of pupils. During the year just past however this school has been revived again, and it now numbers between 30—40 pupils, who under the faithful and efficient guidance and instruction of Rev. and Mrs. A. S. Voth, as principal and matron, are industriously persuing their various secular and religious studies with a visible and encouraging success. Quite a number more were willing and anxious to come, but as they had been attending government schools during the previous year they were obliged to go there again. Had all, who desired to do so, been permitted to come to our school the school would have been more than filled with pupils. This is quite encouraging in view of the fact, that but a short time ago none seemed willing to attend this school. Rev. Voth, who for a number of years has had experience in schoolwork among the Indians, is doing a noble work with the children. Besides this he, as much as his schoolwork permits, goes out among the Indians, teaching them the blessed truths of the Gospel of Christ. In view of the efficient work Rev. Voth is doing, the missionboard regrets very much that on account of the impaired health of Mrs. Voth, he seriously thinks of leaving his present position at the close of the present schoolyear.

* * *

Cantonment. There remain at Cantonment the same faithful principal and teachers. The school at this place has been well filled with pupils the year round, the attendance being almost equal to the accommodations. Both the principal and the teachers speak encouragingly of the good deportment of their pupils, of the industry with which they persue their studies, and of the laudable progress they are making. The children are obedient and industrious and there has been very little, if any occasion for severe correction. The result is that the teachers delight in their work and the pupils are happily pursueing their studies. Upon the urgent request of some of the older and grown up Indians, H. L. Weiss, the principal of this school, has lately organized an evening school for such adult Indians as can not and do not attend the regular schools. Quite a number have expressed their willingness to attend these night schools, and among those who have already come are some middle-aged men, who are yet desirous to be taught to read. Besides being instructed in the elementary branches of an English education, they receive instruction in vocal music, Bible History, etc. Besides the evening school, principal Weiss has also arranged a Reading Room for such Indians as are able to read. This room he has furnished with useful books, papers, etc., and in it some of the younger Indians are spending their spare time in reading good literature. These are two "new departures" in our work at Cantonment, which both promise to be beneficial attributes to our missionwork at this place.

Rev. R. Petter and wife, stationed as missionaries at Cantonment, are pursueing their spiritual work among the Indians as before. They are visiting the Indians in their camps, reading to them portions of the Word of God, and explaining what they have read to them, in their own language. Besides this Rev. Petter has been holding religious meetings for and with the Indians in a small tent. The tent having however become ill adapted for these meetings, especially during the winter, Rev. Petter upon the advice of the Missionboard, had a chapel erected, in which meetings in the future will be held. This chapel was dedicated on Christmas evening, when at the same time an appropriate Christmas festival was held with the school children and the surrounding Indians. The Indians, especially the younger ones, were anxious to have this chapel built, and they willingly lent a helping hand in building it. Rev. Petter, who since entering upon his missionwork, has zealously devoted himself to the study of the Cheyenne language, has during the past year prepared the material for a small book, soon to be published, which is to serve as a Cheyenne Reading Book. This book, besides other useful matter, contains translations of passages from the Bible, etc. Missionary Petter's labors being mainly among the Cheyennes, Mr. Weiss is doing some spiritual work among the Arapahoes in the vicinity of Cantonment. In this his work he has been in part assisted by our missionaries stationed at other places.

* * *

Garden Plain, (Geary,) Oklahoma Ter. Rev. J S. Krehbiel, acting superintendent of our mission in Oklahoma, stationed at Geary, Blaine Co., is continuing his missionwork among the Indians, mainly among the Arapahoes, in the surrounding country. By the generosity of his father, Rev. C. Krehbiel, Halstead, Kansas, he has lately erected a small chapel to be used for devotional services both with the white settlers and the Indians, until a more suitable place of worship for the Indians is built by the mission board.

* * *

Washita, (Shelly,) Oklahoma Ter. Missionary J. J. Kliewer is still actively engaged in missionwork among the Indians, principally the Arapahoes, in Washita county. Both missionary Kliewer and missionary Krehbiel have in so far acquired a knowledge of the Arapahoe language that they can read portions of the Word of God to the Indians in their language, and in the absence of a trustworthy interpreter are able to explain to them what they have read. Here too the need of a place in which to hold religious services was felt. Hence our Board authorized Rev. Kliewer to have a chapel erected. This chapel is about finished, and on December 23d, Rev. Kliewer had the pleasure to hold a Christmas festival with the Indians within it. These chapels, although modest in appearance and being built with a comparatively small outlay of money, seem to be much appreciated by the Indians and promise to bring blessed results.

* * *

Arapahoe, Okla. Ter. During the past year a new mission station has been established in the vicinity of Arapahoe, with Mr. and Mrs. M. M. Horsch as missionaries. Their field of labor is principally among the Cheyennes, whose language they are diligently studying. Missionary Horsch reports of the friendly manner in which they are received by the Indians, of their earnest desire of hearing the Word of God, and the careful attention they give when the Word is read and explained to them.

All our missionaries in Oklahoma agree in testifying of the increased and growing desire of the Indians to be instructed from the Word of God, to have churches erected for them, to have their children educated, etc. Although they can not report of any powerful manifestations of the Spirit, yet there are many visible proofs of the quiet, leavenlike influence of God's word. Comparing the present condition of these Indians with what their condition was a decade ago, great changes are visible. Without speaking disparagingly of other influences which in part may have helped to bring about these changes, we sincerely believe that they are mainly due to the influence of our mission among them. Their heathen ideas and heathen customs have lost much of their former power and influence over them, and the time is coming when they as a people will be entirely cut loose from them. This time would undoubtedly come the sooner and the more quickly were it not for the baneful influence which irreligious white settlers are constantly exerting upon them. The opening of the Indian country for white settlers does not prove to be the blessing for the Indians which all lovers of the race desire and which by many was anticipated. Were all the new settlers a christian people, leading moral christian lives, their influence and example could not fail to be a blessing to the Indians. But as a great portion of them are such as have no regard for religion, morality and justice, who are trying to induce the Indians to follow them in their own sinful ways, who are deceiving and cheating the Indians whenever an opportunity is offered them to do so, and who are all the time trying to use the Indians for their own selfish purposes, they are proving a curse instead of a blessing to them. The Indian looks upon the religion of Jesus Christ as being the *white man's* religion, and when he sees white people living in sin and immorality, and when he finds that they have little regard for that which is right and just, his reasoning leads him to the, for him only logical, conclusion, that the white man's religion is no better than his own. Hence he is loath to accept it.

* * *

Moqui Mission In Arizona. The mission begun last year among the Moqui Indians at Oraibe, Arizona, has during the past year been fully established. A cottage to serve as a dwelling for the missionary and his family has been built. Towards the erection of this cottage the Philadelphia branch of the National Women's Indian Association has kindly made a donation of $500. Besides the cottage a stable and other necessary outbuildings were erected, a well dug and other arrangements made. This necessarily occupied a great part of the time of our missionary Rev. H R. Voth, and he could not devote himself as closely to actual mission work as he desired to do, and as he would have done had he had more time to devote to it. But as nearly all the preparatory arrangements are now completed, he will in the future devote all his time and energies to the spiritual advancement of these people. The Moquis are in part very friendly disposed toward our mission, and a great portion of them are willing to be taught from the Word of God. As elsewhere, there is also a hostile element here, who are not only opposed to mission work amongst them, but to schools and to every thing else the "white man" brings them as well. But even this hostile element is of late becoming more friendly towards our missionary and his work among them.

* * *

Halstead Contract School. Our Indian school at Halstead, Kansas, was continued during the past year as before, with a somewhat smaller number of pupils in attendance than during the previous year

The entire cost of our work during the past year, exclusive of what we received from the Government and from Ladies' Aid Societies and Sewing Circles in the shape of rations, clothing, bedding, etc., was $13095.53. Against this we received $2900 from the Government for the Halstead Contract School, $350 from the New Jersey Women's Indian Association in aid of the mission among the Moquis, and $500 from the Philadelphia Women's Indian Association to erect a cottage for the Moqui missionary.

In all our church has at present upwards of twenty persons actively engaged in mission- and schoolwork among the Indians. We sincerely trust and earnestly pray that our work may not be in vain. We hope that by the grace and blessing from above the seed thus sown may in His time bring forth a rich and bountiful harvest.

A. B. SHELLY,
Sec. Mennonite Mission Board.

THE NUMBER OF MISSIONARIES IN THE WORLD.

According to the Danish statistician Vahl there are altogether 304 missionary societies for the conversion of the heathens to Christianity. Seventy six of these have their headquarters in England. These organizations employed, in 1892, 5,520 male missionaries, 2,771 unmarried females, 4,285 native preachers, and 45,683 native assistants. The greatest number of missionaries were in the employ of the English organization, namely 1,810. The American societies come next with 1,619 men. The Germans have only 525 missionaries abroad. The income of all the missions of the world was 54,981,835 marks ($13,724,959) in 1892 This is an increase of nearly $500 000 over the preceding year. England alone furnished over $8,000,000 for missionary purposes. Germany contributed only $750,000. The number of communicants under the care of these 58,241 missionhries and their helpers was, in 1892, 1,073,398.

How plain it is that man is a creature for religion, a creature secretly allied to God himself. The old affinity lives, though smothered in selfishness and lust, and even proves itself in sorrowful evidence when he bows himself down to a reptile or an idol. There is a vast, immortal want stirring on the world and forbidding it to rest.—*Dr. H. Bushnell.*

SUNDAY SCHOOL.

PRECIOUS TRUTHS.

Communion with God brings the glory that enables us to face all events and rejoice. Death would be better than the sorrow that attends the path of one who would hinder another from serving God. God's estimate of us is measured by our love to him. Christians are the beacon lights which the world gaze upon to mark their way to heaven.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 5.—February 3rd.

The Transfiguration.—Luke 9: 28–36.

Jesus had been speaking to his disciples about his sufferings which should shortly begin, and what it was to truly follow him. In consequence of these instructions deep depression had taken possession of the hearts of the disciples. They had undoubtedly spent these six days in a gloomy stupor. To arouse them out of this feeling, he led three of them—the three representative characters up on a mountain to engage in prayer, and to manifest his glory to them. In this manifestation appeared the representatives of the law and the prophets. In this together with the voice from God the Father gave attestation to Jesus as the Messiah, and that his sufferings must needs be, before he can bring sinners to glory. The scene of the transfiguration was the anchor for the faith of the despondent disciples, against cruel unbelief, and false accusation against Jesus. When fully realized what a happy state the disciples were in! There they would abide. There are heavenly experiences given occasionly to Christians as a foretaste of their future glory; we cannot however in this life always remain on this glorious mount, but must bring these experiences into daily life, to make us better, and help us to do more good.

Lesson 6.—February 10th.

Christ and the Children.—Matt. 18: 1–14.

One of the greatest dangers in the church is the desire of some to be greater than others; to have more honor, influence, and power. This desire excites contentions and quarrels, awakens envy, injures the character, tempts to wrong conduct, is selfish, and entirely contrary to the spirit of Christ. Where this desire is ruling there is manifested somethiog wrong in the individual spirit. Jesus shows here by an example what nature of spirit is necessary in his people. They must be born again and possess the childlike spirit. God's children live in the midst of a crooked and perverse nation, but they must "shine as lights." Offences need not, no, must not come through them. As humble, teachable, trusting and affectionate children, we are kept through the power of God, from the evil of the world. Do others offend? God's little one's need not. Do some exalt themselves? God's little one's exalt Christ. They keep sweet and blest under all circumstances, and when other brows show leaden clouds and storms, their brows are crowned with sunshine. Little children are fit examples to teach other people true christian life, hence Jesus loves them, and when they die he takes them home to himself.

Lesson 7.—February 17th.

The Good Samaritan.—Luke 10: 25–37.

Of all questions to be considered the one as how to obtain eternal life, is the most important. Many men ask good questions, with evil motives, such was the case with this lawyer. Though the question was asked out of bad faith Jesus gives a faithful answer; he overlooks the motive and refers the lawyer to the law—that which he was supposed to know and in which he trusted. "How readest thou?" Jesus would show the difference between reading the law and having a real knowledge of it and the real observance of it. The real observance of the law tends to eternal life, but that observance is not only in letter but in the spirit of the law. In the story related by Christ the lawyer was to see an example of such an observance though in a despiced Samaritan. This story reveals to this lofty man his undone condition, and disarms him of all his supposed plans of accusation. Jesus is the Great Teacher of the law; his doctrine covers and reaches beyond all the lawyer's doctrine, and leaves him under conviction. The love of Jesus overlooks evil designs and reaches down to men's needs and points them to the way of eternal life. This wins them to himself. Love is kind. Love penetrates everything and remains the same. God sees into the depth of men's hearts. He puts the test of our piety and love upon the weakest point of our christian character.

Lesson 8—February 24th.

Christ and the Man born Blind.—John 9: 1–11.

"Jesus passed by"—His pathway ever lay in the direction of the needy. His presence always brought blessings and benefit. The perfectly natural event of his passing that way to escape premature death, was marked with the supernatural blessings which he brought to the wayside beggar. In the beggar born blind with no knowledge and no hope we see a picture of ever by nature. Jesus passing that way is a picture of Jesus *seeking* sinners to help and save. The clay applied was a means of hope. This hope caused faith. Jesus desires to touch every sinner with his offer of grace, to awaken hope, faith and a desire to have spiritual life. Faith gave obedience—he went and washed and came seeing. The sinner's hope and faith will lead him to the true pool of Siloam and cause him to wash there. Note the further step:—Obedience gave sight; sight gave a blessed assurance; assurance can say—"whatever else I may not know this I do know that where I was blind I now see." The regenerated being knows of a change. He knows that he has the light of life. This assurance helps him to learn more about Jesus and to worship continually.

We must look to Jesus as our Saviour, and not less to him as our pattern in all holy service. "As He was so are we in the world," loving all men, and seeking to win them to His fold and family. "We see Jesus," says an apostle. So we do; but not as we see some high mountain peak, the top of which never has been, or can be, trodden by foot of man; not as an impossible, impracticable ideal, that is, but as a high, and ennobling, and inspiring summit, to which we press forward, assured that in the very yearning there is progress, and in the earnest purpose growth.

THE YOUNG PEOPLE.

A NAME OF JOY.

"A name of joy"—my Master let me be
Thine, wholly thine, to bring heart joy to Thee,
Thy bond slave, Lord, love-bound, yet wholly free!

"**A name of joy**"—that in the busiest days
My heart may leisure find to hourly raise
To Thee its full glad canticle of praise.

CHRISTIAN ENDEAVOR TOPICS.

Feb. 3.—Advance Endeavor (C. E. day.) Ex. 14: 15-31; 15: 1, 2.
" 10.—Becoming as little children. Luke 18: 15-17; Matt 11: 25, 26.
" 17.—Lessons from the parable of the good Samaritan. (Missionary topic). Luke 10: 25-37.
" 24.—To what has Christ opened your eyes? Acts 9: 1-11, 17-21.

CHRISTIAN CITIZENSHIP.—WHAT DOES IT INCLUDE.

It is wonderful how Endeavorers have been aroused since the key-note on Christian Citizenship was sounded at Montreal. Since then the "civic sense" has been greatly quickened, and a disposition has been created to do something along this particular line. But many are perplexed to know what to understand by Christian Citizenship—what does it include? It does not mean commitment to any political party. Neither is it to be a cat's paw to pull political chestnuts out of the fire; nor yet to organize a new party. It is in the interest of the kingdom of God, and runs on the road-bed of righteousness. It is an earnest, prayerful, reasonable effort to reform politics, enforce existing laws, condemn glaring iniquities, suppress the saloon, the dive, and all places of unrighteousness, uproot impure literature, protect the Christian Sabbath, secure the election of righteous men, and in short, to purify the moral atmosphere that we breathe, and make the community in which we live better and brighter.

"Part of the Christian Endeavor ideal is to take the Holy Spirit down into the world where men are engaged in business and uplift them, bringing them into fellowship with God and one another."—*G. B. Stewart.*

Good government leagues and Christian Citizenship clubs are being organized in many cities of Pennsylvania The leaven of "civic righteousness" is at work.—*Keystone Herald.*

A dancing school was started some time ago in a certain town in Pennsylvania, but the opposition of the Endeavor societies was so pronounced that it had to be given up. That is Christian Endeavor.

To reach the Christ life, to possess his indomitable and unquenchable perseverance; to bathe our souls in his gentleness; to be established beyond the possibility of dis-establishment in his patience of hope; and oneness of purpose; and grandeur of aim; and certainty of triumph, this, I take it, is to be made ready for every good work, and to be placed beyond all power of failure, fainting, or fear.

MARRIAGES.

CLEMMER—STOUDT.—On December 25th, 1894, at Bally, Pa., by A. S. Shelly, Edwin B. Clemmer and Annie Laura Stoudt, both of Bally, Berks County, Pa.

DEATHS.

KREHBIEL.—On January 15, 1895, at Clarence Centre, Erie county, N. Y., John Krehbiel, aged 83 yrs., 2 mos. and 5 days. His remains were laid to rest in the Clarence Centre cemetery on the 17th. The services were conducted by Peter Rhodes. Text, Rev. 7: 9-17.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of December

From Jacob Entz, Newton, Kan., $8.00; Prof. B. F. Welty, Newton, Kan., $5.00; Bruderthal cong., Kan., $84.10; Gnadenberg cong., Kan., $7.09; West Zion cong., Kan., $10.91; Hoffnungsfeld, Kan., $18.40; Conference of Switzerland, $19.60; Bruderthal S. S., Kan., $70.68; Philadelphia cong., $22.31; Summerfield, Ill., $36.25; Christian, Kan., $51.56; Halstead, Kan., $48.40; U. Hege, Reihen, Germany, $20.00; Emmanuels cong. and S. S., Ia., $22.01; Molottschna cong., S. Dak., $4.00; West Swamp cong. and S. S., Pa., $28.33; East Swamp cong., Pa., $13.03; Flatland, Pa., $4.37; Bowmansville, Pa., $8.70; Saucon, Pa., $4.34; Springfield, Pa., $9.68; Philip Roulet's cong., Pulaski, Ia., $21.71; Peter Friesen, Manitoba, $3.50; Salem cong. and S. S., Dalton, O., $11.21; Mary Conrad, Oregon, $2.75; Mary Bowman, $3.50; Halstead, Kan., S. S., $14.21; Children of the District School, Schoenau, Prussia, $5.20; G. and H. Wiebe, Beatrice, Neb., $9.80.

Gratefully acknowledged,
H. HARDER, Treas.

For Home Mission—General Fund.

From Emmanuel cong., Ia., $10.00; Summerfield, Ill., $10.00; Halstead, Kan., S. S., $7.68; Mary Conrad, Oregon, $2.75; Emmanuel cong., Kan., $30.00.; from J. A. Augspurger, Ill., $1.50; Bethel cong., Mountain Lake, Minn. $25.00; special collection at Bethel College, $18.35; Bethel College Mission Box, $5.00; Friesen's cong., Henderson, Neb. $24.65; J. Moeschberger, O. T. 50c.; S. Lugenbill, O. T. 50c.; cong. at Elbing, Kan. $8.00; Gnadenburg cong. Kan. $6.50.

Church erection at Colfax, Washington.—From August Hirschler, Ia., 50c.; cong. at Butterfield, Minn., $6.00; Unnamed Friend in Pa., $5.00; Emmanuels cong., Kan., $6.00.

Acknowledged with thanks,
D. GOERZ, Treas.

For Publication.

From cong. at Beatrice, Neb., $45.70; Uriah Binkley, N. Y., $2.25; Salem cong., O., $5.00; Springfield cong., Pa., $4.36; Daniel T. Eiman, Kan., 50c.; from cong. at Bluffton, Ohio; $47.06; Garden Township cong. Kan. $2.40.

Gratefully acknowledged,
MENNONITE BOOK CONCERN.

BOOK NOTES.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

VOL. X. NO. 6 QUAKERTOWN, PA., MARCH 1895. WHOLE NO. 114.

CONSECRATION.

Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my hands and let them move,
At the impulse of thy love;
Take my feet and let them be
Swift and beautiful for Thee.

Take my voice and let me sing,
Always, only for my king;
Take my lips, and let them be,
Filled with messages for Thee.

Take my silver and my gold,
Not a mite would I withhold.
Take my intellect and use
Every power as Thou shalt choose.

Take my will and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne.

Take my love, my Lord, I pour
At Thy feet its treasure store;
Take myself, and I will be,
Ever only, all for Thee.

—*F. Ridley Havergal.*

THE PERFECT LIFE.

H. G. ALLEBACH.

I am come that they might have life, and that they might have it more abundantly.—John 10: 10.

This life is universally pronounced to be unsatisfactory. No fact is more patent and familiar. Dissatisfaction is variously expressed by men and by Holy Writ. Disappointment, failure, misery, trouble, care, anxiety, sorrow, suffering, despair, express the inner consciousness of men. Cold, hunger, nakedness, disease, weakness, and death are outer facts that tell the same story. The Bible calls this life a shadow, a flower of the field that perisheth. Job says: "Man is of a few days and full of trouble." The sacred record is itself a grand unfolding of God's plan to redeem man from this unhappy state. Added to these natural ills, are those which man in his blindness visits upon himself, and which are the natural results of imprudence, idleness, pride, passion, selfishness, enmity, and strife.

The natural fruit of this state of things is the universal idea of the corruptibility, the incompleteness of all worldly things. The whole heathen philosophy recognized this truth, and the philosophers taught and attempted a spiritual exaltation above the world. When Christ came, and imparted the eternal truth to the world, to Gentile as well as to Jew, it was indeed a wonderful gospel of good tidings The world had been groping after just such a salvation—an escape from the seemingly inevitable doom which ignorance could not interpret, and which nature itself seemed to invite. And what a transformation has been taking place in these eighteen centuries! After the world had waited until the all sufficiency of the Gospel was demonstrated, everybody was eager to lay hold of salvation, of eternal life, of Christ Jesus. Heathen Rome became Christian Rome; the despisers of Christianity became its stanchest supporters. Savage tribes all through Europe were converted to it. And thus it has come to pass that to day, the gospel of Christ is believed and reverenced by all who know it intelligently. It satisfies the intellectual need of every age. It responds to the emotions of mankind. So lofty is its ideal that it far surpasses the very highest utopian scheme ever conceived by men. It is daily embraced by all sorts and conditions of men. Civilized heathen nations, such as Japan and India, loaded down with venerable traditions and inborn prejudices, are compelled to be witnesses, willing or unwilling, to the superior claims of Christianity as the world religion. And what is more, thousands are converted every week, and become eager in turn to share their newly-born joy with their fellow men. The missionary cause in our Christian churches is in a word, the most glorious enterprise of this age.

It is hardly necessary to ask wherein the Christian religion possesses such an attractive power over the human family. The message of the gospel has already been pre-supposed and indirectly stated. But we may demand a summary of the whole matter—a single sentence, into which we may condense the whole scope of salvation. I think such a summary may be found in John 10: 10:—"I am come that they might have life, and that they might have it more abundantly." What scribe or pharisee, what heathen teacher, could possibly have spoken these words? They come from the lips of Divine wisdom and authority.

Christ says he came "that they might have life." "Life?" Did humanity not have life before His coming—before He uttered these words? We say it had, and Christ certainly recognized this also. Men indeed had life at that time; *we* have life; but what kind of life this is I have already indicated. This life is only half-lived, without much joy and with much pain. The lives of most people are virtually dragged through their allotted days like an immense chain. Life, instead of being a joyful season—a great gift, to be enjoyed—is a mere struggle for existence, a hurrying to and fro to keep the wolf from the door. Instead of being a first inheritance, and cherished as the most precious heirloom, it is, in reality, an encumbrance, something come upon by unlucky chance; and many a soul curses the day of its birth. To the poor it is a burden, a curse; and many, out of despair, die, prematurely, by their own hands. Many who have the opportunity of living to greater advantage, sell this birthright for a mess of pottage, a pile of money. And after they have gathered their precarious treasures, we know, and they know, they are not happy. They are conscious of not having fulfilled the object of life, and that there is still a great want somewhere. So with those whose object in life is to win fame. To all alike, rich and poor, high and low, this life is very barren, very imperfect, and something fatal clings to it.

Now Jesus comes to give us life, a pure gift to furnish enjoyment,—an everlasting treasure. This kind of life is the spiritual life, the eternal life, which is not to begin only on the other side of the grave, but here. We know this life must be spiritual, unworldly, for it would be adding a thousand curses to a single one to make this present, worldly life eternal. It would make any plan of salvation upon this basis, ridiculous, nay monstrous. Christ therefore promises eternal life only to those who are converted unto Him. The two great qualities then of the future life, are supreme happiness and eternal duration.

Before entering upon this new life, this real life (for every other is unworthy of the name) which is more than a shadow, it is necessary to be born again in spirit, to begin living with a new purpose, a greater enlightenment, with the ample heavens overhead instead of a dungeon-roof, and with a differsnt social attitude toward our fellow men. By way of instruction as to this new life, we are to look at Christ's own life as an example, which was destitute of all that the world counts essential to happiness, yet was still a happy life. We are to learn from Christ to be meek and lowly in heart, patient in tribulation, kind, gentle, charitable to every one, to minister instead of being ministered unto, to seek first the kingdom of God and His righteousness, instead of worldly attainments that disappoint in the end; and, above all things, to learn to love humanity. This last acquisition is the crown and flower of eternal life. It is the love for some one that makes even the present life endurable, and edges the most miserable human existence with a warm, glowing radiance. If it were not for the love of husband and wife, parents and children, brothers and sisters, the question of Hamlet "To be or not to be" would no longer be a question. The world would soon become as desolate as the moon. As love is life, so life is love. Love is to the human life, is to the divine life, what sunshine is to the flowers, what the water brooks are to the panting hart. It is the one indispensable condition of all life. It gives to life its depth, its stability, its quality and color. Christ was all love; and we can easily imagine how his close attachment to his Father, could temper his most bitter sufferings, and sweeten his sacrifice.

This love toward our fellow men and toward God must be bred in us. To love our fellowmen, we must assume Christ's attitude toward them, look at them through His pitying eyes. To be able to love them we must make their interests our own. Thus far, however, this love is merely the emotion of firm friendship, of fellow-felling, and depends upon the mutuality, the equality of the sentiment. But such love is still too much founded upon selfishness, and is more or less easily dissolved. True love has higher possibilities. When perfect, it includes enemies as well as friends. The wife that clings to her brutal husband until she sinks beneath his stun-

Concluded on last page.

For the Mennonite.

A CALL TO REPENTANCE.

In a little mud hut in the interior of China lay a small lad groaning with pain. His surroundings were not attractive and the straw bed upon which he lay did not afford the comfort one so ill, needed. The room was a very small one with a broken table in it, upon which were candles and incense with which to worship the angry gods, a few broken chairs, a mud floor and on the door was pasted a kitchen god which was to bring good luck to the family.

The parents had at one time been earnest and faithful Christians, had put away their false gods and worshipped the true God. They had sent their little boy to the Christian school and the Lord blessed their household. The time came however when they lost their trust in God and by degrees the enemy slipped in. They ceased to come to church and neglected family worship, sought advice of their idols, and seemingly went back on all they professed.

But our loving Father did not forget them and in His love he called them back to Himself by laying His hand on their only son. He was taken ill one day while at school and his parents took him home. There was no missionary doctor nearer than thirty miles and the parents having lost faith in Christianity did not *care* to have foreign medicine.

After they brought him home they called in the priests who told them the gods were angry at their having "followed the foreigner," that they must burn incense, visit the temple, etc., to appease their anger ere the boy could get well. However, the boy continued to grow worse. The native doctor was called and the medicine he applied was a heated needle which he put through his knee and burned a place in his neck, but all to no purpose.

It was on a hot morning in May that I, in company with another missionary, was called to visit this little boy at his own request. We walked five miles in the hot burning sun, and when we arrived we found our little friend in terrible agony. He lay in his bed without any clothes on and only a dirty thin sheet to cover him. We talked to him, but being in such pain we could get no answer. We then talked to the parents, pointing them to God for help; and after praying with them and refreshing ourselves with a cup of tea we left.

Four days after, word was sent that the boy was no better and would we mind if they brought him to my friend's house to die; he was continually asking to come. So we consented; and he came on Sunday morning carried on a stretcher for the whole five miles. We felt as though this life must be spared, so we prayed and asked wisdom of God. The parents had come with the boy and in the evening after a long talk with them they acknowledged their sin and backsliding, and humbly asked God's forgiveness and to accept them once more as his children. They felt their son was bearing this pain for them, and asked us to unite with them in praying for his life. We felt this was an answer to our prayers, and we heartily joined in this plea.

That Sunday night about ten o'clock we all went into the room where the boy lay and there around the bed with scarcely light enough from the little candle on the table to see his face, we committed him to our Father's care, pleading that His will might be done and feeling assured He would answer prayer.

And he did. In a few days he got better, and his parents took him home again. Together they rejoiced in God's goodness and love in giving them back their son and above all in bringing them back to Himself. They had proved God's promise to be true "I will heal their backsliding, I will love them freely; for mine anger is turned away."

ELLA FUNK SAW.

For the Mennonite.

A PLEA FOR ABOLITION.

The abolition of Negro slavery in this country was one of the results of our civil war. The agitation against this crying evil had been carried on for many years and one of the most effective agencies in awakening sentiment against the institution of slavery and a sympathy for the oppressed slaves, was Mrs. Stowe's graphic description of the horrors of slavery in "Uncle Tom's Cabin." Nor did this book lose its interest when the object for which it was written was accomplished, but it continues and will continue to be read with thrilling interest, as the writer of these lines can attest. While reading it lately the writer was moved on the one hand to thank God that the inhuman cruelties there described are no longer sanctioned by the laws of our country, and on the other hand to reflect on evils in some respects very similar to those then abolished, and which still loudly call, but thus far have called in vain, for correction.

The institution of slavery put the Negroes on the level of horses and cattle. They were bought and sold like brutes. Husbands were sold from their wives, brothers and sisters were ruthlessly separated, children were cruelly torn from parents. They were slaves and had no rights under the law and therefore no redress. The masters were protected by the law; they had the legal right to buy and sell the slaves at pleasure; the life of the slaves for body and soul was in their hands.

Now we may say,—"Thank God we have no slaves any longer." But hold! Have we no slaves now? Are not men slaves to strong drink? Does it not break up homes? Are not wives and children destroyed to day by the demon of drink? I think if you reflect on this matter but a moment you will have to admit that it is so. Do not the laws of our land permit the saloon keeper to make thousands and millions of drunkards (slaves) every year?

Will there have to be a war, where man will fight against man, to free our country of this slavery? Fellow Christians, I appeal to you to help get this curse out of our land by ballots, not bayonets. Some of the worst crimes that are committed to-day are done while the person is intoxicated. We may say he has no business to get drunk, but that does not right the wrong of placing, by the authority of the law, the temptation in the way of the weak so that a saloon stares him in the face as soon as he gets out of his own door. We may say, he must go to Jesus Christ for help and strength, and we are right in pointing to this the only source of strength against all temptation. But how can we consistently with the one hand point the sinner to Christ while with the other we help to place the temptation into his way. Will God hold us guiltless for such inconsistency and hypocrisy? Dear friends, I cannot believe it. I appeal to you again to help wipe out the curse in our beautiful country, America. My earnest prayer is that the time may soon come. God speed it!

M. S.

PRAYER AND WORK.

True prayer is communion with God. He who believes that God "is a rewarder of them that diligently seek him," will be led to appeal to Him in all emergencies, and to implore his aid. But this fervency in spirit will not lead him to be "slothful in business," or to neglect a proper exertion on his own part.

In a seamen's prayer meeting in New York one of the speakers thanked God that he had been a sailor. He had been in some tight places at sea, but he never hid his religion or lost his confidence in God. He had learned to call on God in trouble, and had not been disappointed. But then faith must be joined with practice, praying only, without using effort is not enough.

"We were once," said he, "driven to great straits in a gale. The wind blew a perfect hurricane, and our ship sprung a leak. It seemed as if we must go to the bottom in a few minutes. Our men worked hard at the pumps. The water gained on us. Death stared us in the face. I ran down below, and on my knees asked Jesus to save us, and give me a token. I opened my Bible, lying before me, and Isaiah xli 10 met my eyes. The words, the first I saw, were these, 'Fear not thou, for I am with thee. Be not thou dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'

"That was enough. I ran on deck and told the men. I said: Men, we are going somewhere, but we are not going down; I reported to them what I had asked of the Lord, and how He had answered me. Now, said I, men, pump and pray, and pray and pump! And they did it with a will, and pumped and prayed our vessel into Cork, as I believe, in answer to prayer and promise."

But what is the use of praying, with a leak in the ship, without pumping! It must ever be work and pray, and pray and work, and the best workers are those who pray most fervently.

Very similar to this incident is an anecdote told of some children in Madagascar:

In a rather lonely country district some children were captured and taken away from their homes, to be sold as slaves. The bad men who had taken them were afraid to go near a village with the children, lest they should be discovered, and the children be released. But where to get food without going to a village they did dot know.

At last they decided they must leave the children in some safe place where they could not escape, whilst they went to get a supply of food. So they found a deserted village with a thick hedge of stakes all around it, where they left the children, having first blocked up the gate securely.

As soon as the men were gone the children began to look around and see if they could find any way to escape. By putting some clods of earth against the stockade, they managed, after a great deal of trouble and hard work, to climb over and so get out.

As soon as they were safely outside, one of them said, "Now let us kneel down and thank God for having saved us," but an older one said, "No, we are still in great danger, for the men may see us, and we must run as fast as we can so that we may not be caught again. Let us thank God while we run." So with thankful little hearts they ran along till they were out of the way of the robbers and got safely home again.

PRAYING ALWAYS.

Prayer—the living spirit of prayer is the very breath of the renewed soul? And like the breathing of the body through the lungs, does it not, with the spiritual Christian, go on almost unconsciously and in all circumstances of life, rising not merely from the retirement of the closet, but in the meditation of the night watches, in the intervals of business, and on the walk by the way? Are there not only at times "groanings that cannot be uttered," but sweet and joyous communings with God which are uttered only in the thoughts that wing them to Heaven?

"Prayer," says one, "is quite as much aspiration as verbal petition." And another says, "It has full right to the word *ineffable;* for there are outpourings of the soul that words cannot express—an interior speech of the heart which utters no sound, but speeds the more swiftly to the throne of God." And good old John Bunyan tells us of "the heart praying without words," when it is most full of real prayer. And "in the precept to pray *always*," says Archbishop Trench, there is nothing of exaggeration, nothing commanded that may not be fulfilled, when we understand prayer to be the continual desire of the soul after God; having indeed its times of intensity—seasons of an intense concentration of the spiritual life—but not confined to those times, since the whole life of the faithful Christian should be, in the beautiful words of Origen, '*One great connected prayer.*'" And so good old Dr. Donne tells us, "that the soul that is accustomed to direct itself to God on every occasion, and which, as a flower at sunrising, conceives a sense of God in every beam of his, and spreads itself in thankfulness for every blessing He sheds upon it—*that* soul prays sometimes when it does not know that it prays." And in the same spirit, Augustine says, that "longing desire prays always, even though the tongue be silent," and that "if we are ever longing, we are ever praying."

We read of an excellent woman in humble life, who, when spoken to by her pastor on the subject of prayer, meekly replied, that, with all her incessant toil and labor, she found but little time for the closet; but she added, "If I am washing, I pray, in thought, that my soul may be washed from sin by the blood of Christ; if sweeping the floor, that my heart may be cleansed by the Holy Spirit: if eating my plain meal, that I may be fed by the Word of God; if weary, that I may find rest in Jesus; if diligent with my daily toil, that I may be diligent and faithful in the Divine life; if trying to provide for the wants of my family, that all my wants, both temporal and spiritual, may be provided for by my covenant keeping God and Redeemer, and that He will receive me at last to the family of Heaven."

In this spirit one may be *always* praying, not only as Cicil says, "by finding parentheses for prayer, even in the busiest hours," but by associating every form of business or pleasure, or daily avocation of any kind, with the up-going of the soul in prayer and communion with God, asking his presence and guidance and blessing at every step of our way. And if this be our spirit, then we may truly say:

> "Though once I sought in time and place
> For solitude and prayer,
> Yet now, where'er I find thy face,
> I find a closet there!"

Holding fast thus to prayer, we hold fast to Christ; and holding fast to Him we are forever safe and blessed. 'He that knows thus to pray," says William Jay, "has the secret of safety in prosperity and of support in trouble; the art of overcoming every enemy, and of turning every loss into a gain; the power of soothing every care, of subduing every passion, and of adding relish to every enjoyment. The merchandise of it is better than the merchandise of silver, and the gain thereof, than fine gold."

Not till life is over will the whole answer to such prayer be given, or its whole strength be understood, or the full safety and blessedness it has brought us be fully known and felt, as it then will be in the perfect blesssedness of Heaven.—J. W. in *The Friend.*

MAKING THE MOST OF THINGS.

As the poet sings, "Man never is, but to be, blest." Jane Trent was a poor young woman, but with infinite possibilities. In this she was not unlike thousands of other poor young women She differed from many of these thousands in her ability to develop the possibilities, of her condition. As the lily draws whiteness and beauty and perfume and symmetry from the same black soil that supplies poison and ugliness to the noisome weed, she drew from the soil of poverty gifts and graces, attainments and virtues, that made her character radiant and exemplary.

Earning a small monthly wage, she applied herself to getting out of it everything there was in it of permanent good. All superfluities were rigidly rejected. Nothing went for candy or meretricious ornament or mere momentary pleasure. By thus denying herself in little things that waste so many pennies and nickles and dimes and dollars, she was able to own an encyclopædia.

She had a few hours in the twenty-four to herself. These she employed in keeping her wardrobe intact and in reading the best books. She never had any time for gossip, and her thoughts were so occupied with the books she read that she had no disposition for gossip. So she was freed from a thousand little pricks and nettles that spring up in the path of the habitual gossiper, and kill fine enthusiasms, and destroy at the root desire for noble things.

The florist when he wants a plant to bloom puts it into a small pot. The roots spread out and fill the pot, and when they can go no farther force the plant into bloom.

So the great Gardener put Jane Trent into a very small pot, so to speak, and by the very limitations set about her forced her into abundant and luxuriant bloom.

WHICH WAY ARE YOU GOING?

A writer in one of our periodicals says:

Recently I was on a street car, when it occurred to me that I was going in the wrong direction. Asking the conductor whether I was going up or down, he replied, "You are going down." As I wanted to go up-town instead of down-town, I left the car immediately, and took one that was going up. The question seemed to echo itself, "Am I going up or down?" There is more than one kind of travelling—there is a thought travel. Are our thoughts taking us down or up? It strikes me these days that a good many people are on the wrong car. I was in a comfortable seat, only I was going down instead of up. Spiritual travel is of the utmost importance. We first want to settle where we want to go. Surely we want to go on unto perfection. Then we ought to make sure we are on the right road.

JIM'S MATE.

See here, Andy, my ticket is for two weeks, a big orchard, the fellow said, and sheep, and cows, and things; milk by the bucket, old boy. I tell you what we'll do; we'll go halves; you jes' take my ticket, and 'low you are Jim Benner, and see if you don't get shipped off right to the country. Now, le's say you been there a week; you up's and tells you ain't Jim Benner; what then? Why, they packs you back to town, and they has me out 'stead of you."

Jim Benner, a big boy of twelve, was gravely proposing this plan of transferring his fresh-air trip to his little chum, Andy Burke, a curly-headed chap of half Jim's size and not much more than half his age. But Andy was timid, and doubted his own ability to carry out the bold strike.

"You go first, Jim," he said, "than you let on you ain't Jim, and send back for me; and whiles I'll keep your box and black shoes."

Jim saw the weak point in this scheme, and doubted very much whether he could disprove his identity, but Andy evidently could not be trusted to carry out the first plan, so the next thing was to carry out the second dodge. Alas! neither boy shrank from the falsehood: they did not know of that great Father in Heaven who hateth a lie.

So Jim went to the country, while Andy took his stand and did his best to "shine" Jim's customers; and every day he watched eagerly round the corner for Jim to come back and let him take a turn at the orchard and the sheep and cows and the bucketfuls of milk.

Meanwhile Jim had fallen on a soft place. Farmer Stone's was all that the boy had dreamed of, and more, and the poor city waif was treated to the best of everything.

"Now, Jim Benner," said Farmer Stone, "you are full welcome to all you can get out here, an' the only return I ask is that you will never use an angry word and *never tell a lie while you are here.*"

Of course, Jim promised. "And there, now," he said to himself, "Andy's chance is up 'cause I can't say I ain't Jim Benner 'thout telling a lie, and I promised not to tell a lie."

But as the days went on, and Jim watched the ways and heard the words of this God-fearing God-serving family, he longed more and more for his mate to share his new view of life; and one charming day, while Mother Stone was working the milk out of the butter, Jim made a clear breast of the promise he had made Andy to change names with him. There were some salt drops on Mother Stone's face that had nothing to do with her work; and the next day, as the little bootblack watched, Jim appeared with a ticket for Andy's journey to Clover Hill.

"I've just made up my mind," said the farmer's wife, "that them two boys is not to go back to the city. You step around lively, father, and get a place for the little chap, and we'll have work enough for Jim."

"Seems likely that's what the Lord sent him out here for," said Father Stone. "They was busy keeping some of his commandments—'bout loving one another, and preferring one another—and now he's passed 'em on to us to learn them the rest."—*The Morning Star.*

A rose tree that does not blossom is of no use in a garden. A vine that bears no grapes is of no use in a vineyard.—*R. P. Dale, D. D.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., MARCH, 1895.

About the time this number goes to press there will be in session in Philadelphia a Christian Reform convention under the auspices of the Pennsylvania State Christian Association, the special subject for discussion being secret societies. A report of the convention will be given next month.

A copy of the by laws recently adopted by the congregation at Wadsworth, O., is before us. We rejoice in the thoroughly organized and well regulated condition of this active congregation. They are evidently a live people with a live pastor at the head. How it must gladden the heart of father Hunsberger to see the congregation for which he has given such a large part of his life, thus prospering and blooming as a tree planted by the waters. Pastor Hirschy has also published a "Manual for 1895," which can not fail to be a great convenience and valuable help to both pastor and people in their work. The list of members given sums up 132, being ten more than a year ago. The average attendance in Sunday school for 1894 was 77 and the C. E. society now numbers twenty four members. May the work of the Lord continue to prosper in their midst.

The new mission church in Pottstown toward which the congregations of the Eastern District have been asked by conference to contribute, is nearing completion and will be ready for occupancy by the 24th of March. The dedication services have been appointed for this date. The brethren at Pottstown unite with the committee in extending a cordial welcome to all to attend these services. The services will begin on Saturday evening the 23d, and continuing all day Sunday and followed by meetings every evening during the week except Saturday. On Sunday the 31st their will be communion services in the morning and the organization of a Sunday-school in the afternoon.

Bro. Roulet, pastor of the congregation at Pulaski, Ia., has of late been much of the time unwell. If a reference to this in a private letter has been rightly understood, he thinks of retiring from his position if the congregation can find a suitable man for the place. We trust his health may be restored that he may continue in his active and useful service.

Bro. H. G. Allebach thinks of doing some work in teaching in connection with his pastoral work at Noble, Ia. Thus he will be able to put to good use his attainments in music, science, and literature. We are glad to note that Bro. A. is feeling himself very much at home and that the Lord is prospering his work in his new field.

JOHN H. OBERHOLTZER.

With feelings of deepest sorrow it becomes our duty to chronicle the departure of our aged and beloved brother John H. Oberholtzer—on Friday, February 15th, 1895, at 1.30 p. m. Father Oberholtzer who was probably the oldest and most widely known Mennonite minister of our day, had for the last few months been gradually sinking, his bodily strength becoming less from day to day, until on the above named day he quietly and peacefully fell asleep after having been bedfast for only a week. He was fully conscious to the end, implicitly trusting in the promises of God and rejoicing in the hope of a future glory. He felt his end approaching and with the words of the patriarch Jacob, "behold I die" on his lips, he passed away without a struggle.

Father Oberholtzer was the second son of the late Abraham and Susanna (Hunsberger) Oberholtzer. He was born near Clayton, Berks county, Pa., on January 10th, A. D. 1809. He consequently at the time of his departure had arrived at the ripe old age of 86 years, 1 month, and 5 days. Truly, in the words of the Psalmist, "the Lord has satisfied him with long life, and has shown him His salvation." In his early life the departed was a school teacher, starting out in this vocation at the age of 17 years. Many were the incidents which he in later years could relate of his early experience as a teacher. Later he learned the trade of a lock-smith, which trade he followed, in connection with school teaching, for a number of years, even for some time after he had been called to the ministry. In many a dwelling erected at that time are still found some of the 'German locks" made by father Oberholtzer while persuing the occupation of a lock-smith.

In the year 1842 he was chosen by lot as a minister of the Gospel of Jesus Christ, in the Swamp Mennonite Church, of which church he had early become a member. He was to take the place of father Samuel Musselman, who for a number of years had been the principal minister of this congregation, and who at the was time upwards of 80 years of age. After the decease of father Musselman, which took place in September 1847, father Oberholtzer was chosen and ordained an elder or bishop of the Swamp diocese. He being possessed with an intelligent turn of mind and of a progressive spirit, his ideas in regard to different things were far in advance of those of many of his brethren in the ministry at the time. And as he had a peculiar gift of delivery he was a much sought minister by many within his own church as well as by those belonging to other churches. Soon after his installation as a Gospel minister he one Sunday morning was quite unexpectedly called upon to preach his first sermon. He in after years would repeatedly tell of the feelings he experienced in thus being called upon to preach without having made any special preparation to do so. During the opening prayer he quietly but earnestly wrestled with the Lord, imploring His grace and assistance. While thus engaged in silent prayer, the Lord graciously heard him and answered his prayer by reminding him of the words spoken to His servant Josua: "I will not fail thee nor forsake thee," Jos. 1: 5. This gave him courage not only for the time being, but at many a time and during many a conflict thereafter. He selected for his text, Eph. 2: 8, 9, and spoke of the free grace of God unto salvation through faith in our Lord Jesus Christ. This his first text and first sermon formed the key-note of all his subsequent preaching. He knew nothing but Christ and him crucified as the means of our salvation from sin and the judgment to come. He from the beginning devoted himself faithfully to his calling, and without receiving much material compensation for his labors, assiduously preached the word both "in season and out of season."

Father Oberholtzer always took a special interest in the welfare of the young people of his charge. As our churches had no Sunday-school at the time when he entered the ministry, he early instituted catechetical schools in which he on Sunday afternoon instructed the young from the Word of God. These catechetical schools he continued until they were superseded by the Sunday-schools as we now have them. It was in his charge and under his supervision that the first Mennonite Sunday-schools were organized and established. He early felt the need of a church paper. He consequently of his own means established a printing office and started the publication of the *Religiöse Botschafter*, the first Mennonite church paper ever printed. The first number of this paper was published August 23d, 1852. He continued its publication for a number of years to the benefit of the church, but to his own pecuniary loss. Later through his instrumentality the *Mennonite Printing Union* was organized and continued the publication of the paper, the deceased acting as editor, until December 1866, when our Eastern Conference accepted the paper and elected a new editor.

The deceased was one of the organizers of our Eastern District Conference in 1847, and for many years thereafter he formed a leading spirit in the deliberations of that body. He also, through his paper, was one of the first advocates and prime movers for a *general* Mennonite conference. And it was no doubt greatly due to his efforts and influence that the Mennonite General Conference of North America was organized in 1861, of which the deceased for a number of years served as president. He was also one of the prime movers in the mission cause among us. Being one of the original members of our Missionboard he helped to establish our missions among the Indians. He always took a lively interest in a higher Christian education. He consequently advocated and later assisted in erecting and establishing the first higher institution of learning within the limits of our church.

During the almost half a century that our deceased brother was actively engaged in his ministerial labors many and important changes have taken place, and many advances for the better have been made. But few of these have come to pass without him having had something to do with it. His was an active spirit, and forgetting self he lived and labored for the upbuilding of Christ's kingdom. During his later years, as his strength began to fail him, he more and more withdrew from active work. Yet his interest for his church did not suffer any abatement. He still, as his strength permitted and as opportunities were offered him to do so, occasionally preached at different places. When on October 7th last, the Lord's Supper was celebrated in the West Swamp church, where he held his membership, he was present, and at the close, upon the request of the writer, he made some very appropriate and affecting remarks, at the same time intimating, that this would most probably be the last time he would commune with us here below. And so it was. He never returned to his "home church" again until his deceased body was brought there on the day of his burial. The brief remarks then and there made were, as far as the writer knows, the last words spoken by him in public. This being the case, he spoke for the last time at the same place where he 52 years before had preached his first sermon.

On February 20th, the remains of the deceased brother were laid to rest by the side of the remains of his deceased wife, who had preceeded him in 1871, in the graveyard of the West Swamp church. An immense concourse of people had gathered to pay their tribute of love and respect to this deceased father in Israel. A great many more would undoubtedly have come had it not been for the fact that some of the roads were almost impassable on account of the softening snowdrifts with which they were filled. The services at the house were opened by Rev. W. W. Kistler, a neighboring Lutheran minister, in giving out a hymn. The hymn being sung, the brethren J. S. Moyer and Allen M. Fretz both spoke briefly, the latter closing with prayer. At the church the services were opened by A. S. Shelly reading Acts 20: 17-38. This was followed by a prayer by brother W. S. Gottschall. Rev. F. J. Mohr, a Reformed minister from Quakertown, then gave out a few stanzas from hymn 593 from our German hymn book. These being sung the writer preached from Acts 20: 25-27. After this brother N. B. Grubb made some appropriate remarks in English, closing with prayer. After an obituary was read and the last stanza of hymn 568 was sung an opportunity was given to view the remains, when hundreds took a last look at the countenance that had so often appeared before them, and the lips which so often had spoken words of instruction, admonition and encouragement to them. While this was going on several of the ministers present with a few others united in singing hymn 499 from our new English Hymnal. After this the body of our deceased brother was committed to the grave.

Father Oberholtzer was twice married. The first time to Mary Biehn, who preceded him to the other world on October 6th, 1871. This marriage was blessed with one son and one daughter, neither of whom survive him. In November 1872 he was married to widow Susanna Moyer, who survives him. He leaves a wife, two granddaughters and several great-grand-children.

A. B. S.

A MEETING FOR BIBLE STUDY.

The meeting held in the Saucon church near Centre Valley, Pa., on Tuesday, Feb 5th, for the purpose of united Bible study on the subject of Holiness, was attended by all but one of the ministers (in active service) of the Eastern District and quite a number of the members of the local congregation and others interested in the study. Among those present and by special invitation taking active part in the study was Bro. Henry Hunsicker, formally of Collegeville, now residing at Coopersburg.

The meeting was opened with devotional exercises led by Bro. J. S. Moyer who read an appropriate passage of Scripture and led in a prayer for the blessing and guidance of the Holy Spirit in the study of the Word.

The study was then introduced with a few remarks by the previously appointed leader, A. S. Shelly. While the object was the same as that of previous meetings, viz., the mutual strengthening of the participants in the necessary knowledge and wisdom and zeal for their appointed work in the Master's vineyard, a radical change in the nature of the program had been decided upon for this meeting. Instead of coming with essays and addresses prepared to be read or delivered on given topics, we had come to spend a day together in searching the Scriptures. It was not the intention to hear the conclusion or the opinion of any person or any number of persons on the subject in hand and then to test the correctness of such opinion by Scripture, but rather to come directly to the Word for an original study of its teaching on the subject. All the preparation that had therefore been made was in the nature of looking up and bringing together all the passages of Scripture bearing in anyway on the topic. For this purpose the Bible had been portioned out to the different ministers and each one brought the passages found in his part of the Bible.

This plan was followed in the study. First one and then the other of the brethren indicated by book, chapter and verse, the passages found. These were noted down and afterwards referred to and read with reference to their connection and brought into comparison with other portions of Scripture in order to understand their full bearing and meaning. All present were manifestly interested and seemed to watch intently the development of the subject as line upon line was brought out with increasing distinctness by the light of divine truth The hours fled rapidly by and when the time for closing arrived all were loth to cut short such and interesting and profitable study.

The passages from the Old Testament were as follows: Ex. 13: 2; 19: 6; 29: 44; 31: 13; Lev. 19: 2; 20: 7-8; 27: 9; Num. 7: 1; 8: 17; Deut. 7: 6; 14: 2; Josh. 3: 5; 7: 13; 2 Chron. 29: 5; 1 Sam. 2: 2; Ps. 51: 12; Isa. 35: 8; 52: 11; Jer. 2: 3; Obad. 17; Zach. 14: 20 21.

From the Gospels and Acts: Matt. 5: 48; 19: 21; Luke 1: 6 and 75; 6: 40; John 17: 17 and 19; Acts 20: 32.

The Epistles proved most prolific in direct and indirect teaching along this line. Time did not allow to consider all the passages. Here are a few of them: Rom. 1: 7; 6: 1-4, 11-13, 18-22; 8: 1-5; 1 Cor. 3: 16; 6: 6, 19, 20; 2 Cor. 6: 16-18; 7: 1; Eph. 1: 3-4; 4: 12-24; 5: 3, 26-27; Phil. 3: 12-14; Col. 1: 28; 1 Thess. 4: 3-7; 5: 23; 2 Thess. 2: 13; 1 Pet. 1: 15-23.

From these and other passages it was learned: That there are at least two kinds of sanctification or holiness spoken of. One is that of being separated or set apart for a special purpose unto God. Thus the Tabernacle was set apart, the Priests, the altar, utensils, vestment, and vessels of the sanctuary, the Sabbath day, the first born, etc. In this sense it is also applied in the New Testament to the saved sinner who as a certain writer paraphrasis it, has been from time less ages in the purposes of God "sanctified," set apart, "in Christ Jesus;" set apart for the most wondrous designs and privileges in the grace and love of God.

Another sense is that of a character essentially possessed. Of this, God is at once the source and the standard. He is essentially holy, pure, free from all sin and unrighteousness. He who is sanctified, set apart, by the grace of God partakes of this nature by faith in virtue of his oneness with him. Typically it was applied in this sense under the ceremonial law to those things which had been purified by the blood of sprinkling. This sanctification in and by Christ of which Paul speaks especially in Heb. 10: 10 and 14, and 13: 12, is followed up by the work of the Spirit in progressively sanctifying the believer through the truth—"Thy word is Truth." The divine nature, perfect at birth grows in stature and in supremacy over the flesh. The "old man" must be "crucified," the "deeds of the body mortified." Thus the believer goes on from victory unto victory, from grace to grace, following humbly in the footsteps of Jesus yet pressing ever closer and closer to him—in the language of Paul pressing "toward the mark for the prize of the high calling of God in Christ Jesus."

It was decided to hold the next meeting in Schwenksville in connection with the Spring meeting of the District Conference, and Bro. W. S. Gottshall was requested to arrange the program or work to be taken up at that meeting.

In the evening two addresses were given, one by W. S. Gottshall on humility and another by N. B. Grubb on the subject of the day, summing and practically applying the truth brought out in the study. Bro. Hunsicker followed in a few well chosen remarks and led in prayer. Thus closed a most blessed season of refreshing out of the word of God.

It will not be out of place to append here a mention of the meeting of the ministers present, at the house of Mrs. Wm. Landis, with their aged brother John H. Oberholtzer, who on account of bodily weakness had not been able to attend the meetings in the church. Father Oberholtzer had expressed the wish that he might once more see his ministering brethren together, having a premonition that this would be the last opportunity for them to meet with him and he with them in this life. And so it proved to be, for only ten days later he quietly and peacefully breathed his last and fell asleep in Jesus. In his conversation he still manifested a deep interest in the cause of Christ among us. He felt however that his work was done and it seemed a great satisfaction to him to have the opportunity thus once more to commit the charge of the work unto others. After a short season of prayer in which he joined with his wonted fervancy, we parted saddened by the thought that in all probility we should see his face no more.

NOTES.

After over four months spent in an extensive missionary tour through the states of Minnesota, S. Dakota, Nebraska, and Kansas, Bro. J. B. Baer has returned to his new home in Bluffton, Ohio, for a short season of rest, Sister Baer accompanied her husband on this trip, spending large part of the time with friends at Wisner, Neb. The correspondences from that section have of late been full of mention of the blessings attending the visits of the Brother in the various congregations and scattered settlements.

The 50th anniversary of the wedding of Bro. Daniel K. Cassel and his wife Elizabeth A. Cassel was celebrated by them with many of their friends in their home at 4333 Germantown Ave., Philadelphia, on Saturday evening, Feb. 16th. The evening was pleasantly and profitably spent, the spirit of true Christian affection pervading the gathering. Tokens of respect and love were not wanting to the aged couple, some of these being sent from a distance by those who could not be present. Bro. Cassel is well known as the author of a History of the Mennonites and is also the editor of several Family histories.

Bro. Silas Grubb, son of pastor N. B. Grubb, of Philadelphia, who is pursuing a course of studies at Temple College in that city, preparatory for the ministry, has recently spoken very acceptably to congregations in Souderton and Hereford. It is a matter for congratulation and gratitude that young people in our churches are found willing to devote their lives, as the Master may call them, to work in the Gospel.

MISSION DEPARTMENT.

NOTES FROM OUR MISSION FIELD TAKEN FROM THE LATEST REPORTS OF OUR MISSION WORKERS.

Darlington, O. T.

Rev. A. S. Voth writes from Darlington: "Last year at this time we had no school here, to-day we have 33 pupils who are earnestly pursuing their studies and are anxiously seeking after a knowledge of our dear Saviour. We have prospects for more pupils in the future. We had a blessed Christmas festival at our school, after which we gave our pupils a brief vacation. Besides our school work, we, as opportunity was given, were permitted to do some spiritual work among those out of school by reminding them of the "one thing needful."

Geary, O. T.

Rev. J. S. Krehbiel writes from Geary: "In my last report I made mention of the fact that we had begun to hold meetings with our Indians. These meetings experienced a temporary cessation through the fact, that the Indians, during the month of October, were called to Darlington to receive their yearly interest money from the Government. The distribution of the money occupied several weeks. Soon after, a fair was held in El Reno to which all the Indians were invited. Many of them fallowed the invitation and the result was that after a few days many of them were as destitute of money as they had been before. While they were staying at Darlington we went there too and spent a few days with them. After their return I visited them several times in their camps both at the North- and the South Canadian. Our repeatedly expressed wish to have a place in which to hold meetings with our Indians is now in so far gratified that we have a small building erected in which meetings are held with them, and which also serves ar a place of worship and a Sunday School for white settlers. Although the building is not quite finished yet, we held blessed Christmas exercises in it. As some of the Indians had gone to Darlington to see their children there at school, the attendance at this festival was not as large as we had expected it would be. On Monday, December 30th, we had a meeting with 30 Indians in attendance. By the help of God we expect to have services with the Indians in the new building every other Sunday.

Cantonement, O. T.

Rev. Petter's report is replete with encouraging facts. The new Chapel is finished. At the Christmas festival and dedication services a great number of Indians had assembled. The Indians seem to be pleased with the new building The men come there on certain evenings during the week to be taught from the Word of God, etc., and the women assemble in the day time to be instructed in sewing, etc. The Indians in general hear the Word of God gladly and are anxious to know more about Christ. But there is also an opposing element both among whites and Indians. These are trying to put obstacles in the way and to induce the Indians not to hearken to the Word of God. As the army of the Lord is advancing satan too is mustering his hosts. This is not discouraging however. Where there is no opposition we may well ask ourselves the question whether we are doing the Lord's work faithfully. Brother Petter reports the departure by death of one of our baptized Indian sisters, Lydia Roadtraveler. Lydia, who was of a quiet, reticent disposition, on her death-bed expressed her hope and confidence in her Saviour, as well as her desire to depart and be with him.

Brother H. L. Weiss writes: "In our evening school we had from 10—20 camp Indians. Some of the older ones were very eager to learn. With a number of them I had a very interesting Bible class. It seems to me they became good impressions and it affords me much pleasure to labor with them. They are no longer children, but *men*, and they consequently apprehend the truth the more readily. Every second Sunday we invite the Arapahoes to our home to hear the Word of God explained to them. I have also on other occasions, as opportunities were afforded to do so, sought to lead the old and young Arapahoes to Christ. If the Lord grants grace, I will during the coming quarter endeavor to do more of this kind of work.

Brother H. J. Kliewer writes of the school at Cantonement. He says: "In the beginning of the past quarter we had the pleasure of having a full school of healthy children. After a few weeks the Indians went to Darlington to draw their interest money, which had been due in July, but which owing to a failure on the part of Congress to make the necessary appropriation at the time, they did not receive until October. As the children also receive their part of this money, and as in a general way it is the custom of the Indians to spend all their money soon after they have received it, it is evident that they desired to take their children along to Darlington. We tried to dissuade them from doing so and to induce them to leave the children at school. But our pleadings were of no avail. To keep them by force would have done more harm than good, as it would have aroused the displeasure of both the parents and the children. We consequently closed the school for a week and permitted the children to accompany their parents to Darlington. This was a great hindrance to our school work, but it could not be avoided. After a week most of the children returned to school again. But some could not withstand the temptation to visit the fair at El Reno and consequently stayed away a few days longer. Soon after the school was in its regular course again many of the children were affected with sore eyes and were obliged to leave the school for a while; others were sickly and could on this account not attend regularly. The progress which Indian children make in their studies is at best a slow one, and when some of them attend school but irregularly it makes the work so much the more difficult and the progress they are making so much slower.

Arapahoe, O. T.

Missionary Horsch writes of his labors upon his new field at Arapahoe as follows: Since Novem'er 6th I was almost daily among the Indians and it affords me pleasure to know that I was always a welcome guest amongst them. The Lord always gave me open doors. These daily visits afforded me many opportunities to acquaint myself with their language. I am now able to explain to them in their own language, some of the passages read to them. I have the satisfaction to perceive that I am well understood, and I am encouraged by the hope that the saving power of the Word of God will sooner or later manifest itself within the hearts of the dear Indians. I frequently came into the different camps, Big Jake's camp at the lower Washita included. I am specially grateful for the door opened to the hearts of the young Indians in the last named camp. Whenever I came to this camp I was accompanied by a young Indian who at different times called a whole tent full of Indians, 15—20 together, to whom I read the Word of God, who askep questions of me, and freely expressed their opinions on the passages read. The older people in this camp, with some exceptions, are still holding tenaciously to their heathen ideas. Yet apparently they delight in hearing the Word of God and this authorizes us to hope that sooner or later they too may be reckoned with those who are sincerely seeking after something better. The most of my time I spent in the camp nearest at home, formerly *Whirlwind's*, but now *Prairie Chief's* camps. In this camp there are many Indians, both young and old, who have an earnest desire after salvation in Christ. There are especially a number of young men, Little Wolf, Prairie Chief, Brave Bear, etc., for whom I would in a special manner ask the prayers of the Mission Board as well as prayers of the Church. The more distant camp, that of the *Red Moon* Indians I did not visit. Yet had an opportunity to be with them during a week's stay here while on their way to Darlington. This was a week of restlessness and blessedness. Almost daily our little house was overfilled with Indians. True, many of them came to beg, but many also to hear the Word of God.

To our mutual encouragement I will here add a few incidents as they occurred to me in connection with my work during the past quarter. During one of my visits in camp, as I was about to enter a tent, I heard an old man call me. I went to him to see what he wanted, and he led me into another tent. Here sat a very sorrowful looking old Indian, together with several women. The one who had called me said, 'Do you see this old man? His daughter died lately, and he is very sorrowful and can not console himself. You have the Word of God, read something for him, perhaps that will give comfort to his sorrowful heart.' At another time an aged grandmother came to our house to hear the Word of God. She said she was sick and tired and expected soon to die, and she would like to hear of Him who could give rest to the weary. I read to her from God's Word and spoke to her about Christ. Of her own free will she then commenced to pray, pleading earnestly for herself, her family and her people. I might enumerate other similar examples of the kind, but these suffice to show that the spirit is moving among these people and the doors of their hearts are open so that we with joy can tell them of Jesus. There are but few Cheyennes here who have not heard portions of God's Word read to them in their own language. They have heard enough for the Spirit to take a hold of in His workings within them.

December 20th we celebrated Christmas with the Indians in our nearest camp. I previously had a consultation with one of the old chiefs and we agreed that I should bring some flour, coffee and sugar to the camp and the women should then prepare a meal. A little meat they would have relished too, but on account of a want of money to buy it they had to do without this luxury. As I brought the articles agreed to, the old Indian (Mad Wolf) called the women together to bake and boil coffee. They all came running together, after which the chief selected four as cooks. In one and one-half to two hours these had the meal ready. Mad Wolf went through the camp and told the people to come together. The whole camp, about 125 men, women children, assembled themselves in and around a tent, which they had previously arranged for the occasion. I opened the exercises by reading the Lord's Prayer in Cheyenne. By the help of an interpreter I then told them why this feast was instituted. I then read to them in Cheyenne the story of the fall of man, and through my interpreter tried to make plain to them the necessity of the coming of our Lord as a Saviour from sin. The women then brought the coffee and the bread which they had prepared. Meanwhile, I dealt out some candy among the little ones. Many a little face beamed with gratitude as they received their little gifts. After this the feasting began. And as I had not eaten anything since early in the morning, (it was now about 3.30 p m.) I too partook of the home made Indian bread and coffee with them with a good appetite. I left the camp that night with a heart full of gratitude towards God who had permitted me to celebrate a modest but blessed Christmas with these dear Indians.

SUNDAY SCHOOL.

PRECIOUS TRUTHS.

Faith is spiritual insight, and he who believes sees. We speak to God in prayer; he speaks to us in his word. We should take the candle of God's word and search the corner of our hearts.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 9.—March 3rd.

The raising of Lazarus was one of the greatest of Christ's miracles, and conclusively proved one of the most important of his teachings—viz. That he was the Resurrection and the Life. If Christ could raise Lazarus who had been dead four days he can raise us from the dead, therefore our resurrection is assured. Christ, as the Life can give new life into our souls here and bring them into eternal life. Life is a key word to John's gospel. Jesus is the resurrection of the sleeping body and the life of the living body. Life lies behind resurrection and is independent of it. Christ is the Resurrection because he is the "Because I live, ye shall live also." Chap. 14, 19. Jesus is a friend to those who mourn. He wept with the weeping ones, and in their sorrow, only he could give comfort. The mighty works of Jesus show that he is the Son of God. Let us believe, love and trust him, that we may be saved now and delivered from death when he comes.

Lesson 10.—March 10th.

The Rich Young Ruler.—Mark 10: 17–27.

This man was called upon to choose between Christ and the honor and pleasures of the world. He came "running," "kneeling," yet he failed to enter the kingdom; going away sorrowful when the cross was presented. We may run, we may kneel, and say prayers, and go to church all our lives, and yet, failing to give up the world for Christ, we may fail of eternal life. *We can't be saved by our works.* Not our good name but that of Christ will please God. The young ruler had kept God's commandments, but he had a sinful heart. To be saved, we must have a new heart, which the Lord alone can give us. If we would be followers of Christ we must give up the world. Many in name would be Christ's disciples now, but by their love for, riches, pleasure and gay company they exclude themselves. If we love and follow Jesus we shall have treasure in heaven. This was promised the young ruler. It is the promise to all who love him. A home in heaven, joy in heaven, reward in heaven he gives to all who give up the world and bear the cross for Jesus here. Will you for such a treasure *do this?*

Lesson 11.—March 17th.

Zacchæus the Publican.—Luke 19: 1–10.

Jericho was a place under a curse; a type of this world, to which the Son of God came to "seek and to save that which was lost." Looking for the lost, Jesus saw Bartimaeus, the beggar, by the wayside, and Zacchæus, the publican, in the tree. They were found of him because both felt their need of him. No bone, no blessing, no hunger, no bread, no thirst, no water; no sin, no Saviour. Many worldly comforts, but sin within causes unrest. What a joy to get a look from Jesus! What a surprise to have his name called! What a wonder of grace that the Lord offered to abide with him! No wonder he made haste. God help us all to do the same. *Jesus* makes himself known to those who want to see him. Where the right wish to see him is there will be a right heart to receive him. Those who find Jesus as a Saviour are full of joy. He always brings joy wherever he goes. Are you happy in his love? Jesus goes along to save.

Lesson 12.—March 24th.

Purity of Life.—Romans 13: 18–14.

"Owe no man anything."—Keep out of debt. God commands it. It is prejudicial to the interests of society. It involves many in suffering. It inclines to extravagance and luxury. It tempts to fraud and dishonesty. *Purity of life betokens purity of heart.* A dirty spring cannot give us clean water. So a heart wherein dwell pride, hatred, envy cannot give holy and beautiful lives. The pure in heart shall see God, and are therefore blessed. This purity comes from washing in the fountain from Calvary. *If we have pure hearts we shall keep God's law.* "Love is the fulfilling of the law." That is because love dwells only in a cleansed heart, and causes us to do God's will. *If we have pure hearts we shall do no harm to others.* "Love worketh no ill to his neighbor." Love keeps us from cheating, lying, fighting and all wicked deeds. *The pure in heart will not besmirch themselves with strong drink as a beverage.* Behold how impure is the drunkard. Reflect how impure is his influence; how impure the end. Consider how impure he who can conscientiously engage in or support a traffic conducive to such impurity.

Lesson 13.—March 31st.

REVIEW.

Hints for topical review.

1 Herod's sins. 2 Fed by Christ. 3 The best bread. 4 The church's foundation. 5 Seeing Jesus in his glory. 6 Humility as taught by Christ. 7 True love. 8 Blind eyes opened. 9 Christ the Resurrection. 10 The way to eternal life. 11 Seeing Jesus, and what comes of it? 12 Contrast love and sin.

Only he who puts on the garment of humility finds how worthily it clothes his life.—*Phillips Brooks.*

Be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.—*Dr. Southey.*

THE YOUNG PEOPLE.

A RECIPE FOR A DAY.

Take a little dash of water cold
And a little leaven of prayer,
And a little bit of sunshine gold
Dissolved in the morning air.

Add to your meal some merriment
And a thought for kith and kin,
And then, as your prime ingredient,
A plenty of work thrown in.

But spice it all with the essence of love
And a little whiff of play,
Let a wise old book and a glance above
Complete the well-made day.

— *Amos R. Wells.*

C. E. TOPICS FOR MARCH.

MAR. 3.—Spiritual death and spiritual life.—Rev. 3: 1–3, 7–13, 20–22.

MAR. 10.—Everything for God.—Luke 14, 25–33.

MAR. 17.—Winning others—from what, to what, and how?—Acts 8: 26–39.

MAR. 24.—Pure thoughts, pure words, pure deeds.—Matt. 23: 25–28; Ps. 51: 6–10.

MAR. 31.—Christ's yoke.—Matt. 11: 28–30; John 14: 14–15.

IN LOVE WITH DUTY.

Christian Endeavor is training the model citizen of the future. Better than that, Christian Endeavor is training the mothers of the model citizens that are to come.

No one can faithfully keep the Christian Endeavor pledge without becoming in political matters also more faithful to his duty.

That great word—*duty;* how we long to see it blazoned on the banners of all political parties, far above the tariff question, the silver question, and all other questions whatever! Citizens in love with duty,—that is what the nation needs; and to buy them she could afford to lose many cities. Citizens in love with duty,—that is what Christian Endeavor more and more is giving to the nation.

Christian Endeavor business men, whose ledgers will stand the audit of the recording angel. Christian Endeavor editors, whose leaders are not led by the advertising department. Christian Endeavor voters, who convert to truth that shallow pretext of the Orient, and make of their ballots veritable prayer papers.

Christian Endeavor policemen, that do not keep one eye fiercely on the front door of the saloon while the other eye winks at the side door. Christian Endeavor laborers, that would rather work overtime than undertime, and prefer to receive too small wages rather than wages not fully earned. Christian Endeavor employers, who recognize a brother in their humblest servant, and hold themselves to be their brothers' keepers.

Christian Endeavor councilmen, that do not walk in the counsel of the ungodly. Christian Endeavor aldermen, that cannot be called palter-men. Christian Endeavor mayors, that do not with one hand hold majestically in front of them their staff of office while the other hand is held out behind them for bribes.

Christian Endeavor legislators, whose bills are not influenced by a certain other kind of bills. Christian Endeavor governors, that do not confuse the rising sun on their State shield with the glimmer of the almighty dollar.

Citizens in love with duty, faithful citizens, courageous citizens,—these Christian Endeavor is giving to the nation, through its uncompromising and vigorous training in fidelity.—*Golden Rule.*

Conclusion from First Page.

THE PERFECT LIFE.

ning blow, the mother that can continue to kiss the reprobate son that disgraced her—these can teach us what perfect love is. Such love we are to exhibit toward our fellows. Is this possible? No, not as long as we wait upon our natural promptings. For the most part, only marital and parental love can depend upon natural promptings to reach this perfection. Now and then, however, we come upon a man like Abraham Lincoln, who possesses this perfect innate love of humanity. Such a man's love has all the force of a passion, like marital love. But to men in general, this attribute is denied. They must learn it. They must rise to the consciousness of the brotherhood of man—look at all mankind as members of one family in Christ Jesus. The sentiment of friendship must be defined in terms of family affection. I have said that this is not a natural prompting. We must then, here on earth at least, go through the slow process of doing good, serving those we would love. Slowly, slowly, but surely, by degrees, as we continue to assume a greater responsibility for our neighbor, a more earnest solicitude for him, do we feel more and more bound to him, as by natural ties. This is beautifully illustrated in the experiences of men and women, who, in the capacity of nurses or missionaries, after years of service, can no more be prevailed upon to leave those for whom they labored. In Heaven, we are told, "there is neither marrying nor giving in marriage." How can there be except by doing violence to the universal relation, in loving one or more better than all others?

So, then, we can learn to love humanity by serving humanity. But what is to be the immediate occasion, and the more remote motive of our doing so? To answer at once all questions on this line, I declare that the love of Christ alone can constrain us to make this attempt. If we sincerely believe in the necessity of such a transformation of relations as Christ represents it to us, we no longer stand idle in the market-places, but begin work at once. To Christ we come as by a natural instinct. We learn to love him because we must flee to him for refuge—because the sense of his beneficent power owes and desciplines us into the sense of sonship.

This, then, is the right kind of life,—to love, and never to be disturbed in our love, to be far removed from anything that might lessen this supreme affection. In the perfect life, therefore, where the love of God and the love of redeemed souls is the only occupation, everything that detracts from this love has no place. All worldly ills are absent, because we have ceased giving occasion to their existence, and putting ourselves into their power. Our lives can no more end in failure and disappointment, because our aspirations are after things not beyond our reach and our course is no longer beset with obstacles. We know no longer any cares, troubles, and anxieties, because everything is provided for us, and our happiness ceases to be dependent upon the sweat of our brows. We need not suffer from the pangs of an evil conscience, for God's will is ours.

So blessed a godly life on earth can be. How will it be in Heaven? In answer to this, Saint Paul's eloquent suggestion is sufficient: "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Noble, Iowa.

MARRIAGES.

SMOLL—HENDRICKS.—On January 26, 1895, at Schwenksville, Pa., by W. S. Gottshall, Frank Smoll and Maggie Hendricks, both of Perkiomenville, Pa.

ATHERHOLT—OSWALD.—On February 2, 1895, in Philadelphia, by N. B. Grubb, at his home, Ulyses Grant Atherholt to Miss Tillie Oswald, both of Philadelphia.

CLYMER—WALTON.—On February 13, 1895, at the residence of N. B. Grubb, the officiating minister, Philadelphia, Pa., Nelson Clymer to Miss Adella V. Walton, both of Philadelphia.

DEATHS.

BEALER.—On December 29, 1894, in Limerick, Pa., Hepzibah, widow of Washington Bealer, aged 67 yrs., 9 mos. and 27 days. Interment at the Lower Marion Friend's Meeting House. Funeral services were conducted by W. S. Gottshall.

MARKLEY.—On January 13, 1895, in Philadelphia, Pa., suddenly of paralysis of the brain, Miss Alice Markley, aged 23 yrs., 6 mos. and 19 days. Funeral services by H. J. Hartman, Dr. Peltz, and N.B.Grubb. Interment in Montgomery Cemetery, Norristown, Pa.

KILE.—On January 18, 1895, near Ottsville, Bucks county, Pa., William Kile, aged 21 yrs., 9 mos. and 16 days. Interment on January 12, at Deep Run, Allen M. Fretz, officiating.

WALTERS.—On January 19, 1895, at Salford station, Montg. county, Pa., Irwin Thomas, son of Ex-Assemblyman Milton H. Walters, of consumption, aged 19 yrs., 5 mos. and 25 days. Three months previous to his death he was admitted as a member of the Schwenksville Mennonite church. Funeral services at the house were conducted by O. F. Waage, and at St. Paul's Lutheran church by W. S. Gottshall.

BARNES.—On January 21, 1895, near Dublin, Frances Godshall Barnes, aged 86 yrs. and 18 days. Interment on January 24th at Doylestown Mennonite cemetery. Services at the house by Allen M. Fretz, and at the church by Isaac Rickert.

FAUST.—On January 22, 1895, in Philadelphia, at the residence of her Nephew, Wilson Groff, Sarah Faust, aged 68 years. Funeral services by Rev. Wesley Best and N. B. Grubb.

SHENK.—On January 30, 1895, near Sanborn, Niagara county, N. Y., of pneumonia, George Shenk, aged 82 years. On February 2d, the remains were brought to their last resting place in the cemetery at Peking. Funeral services conducted by Jacob Krehbiel assisted by W. L. Warner the former preaching from the text 1 John 3: 2.

BAUMAN.—On February 10, 1895, near Niantic, Montgomery county, Pa., Katie Bauman, daughter of John and Fannie Bauman, aged 21 yrs., 4 mos. and 6 days. Interment made on the Union cemetery, Bally, Pa., on the 15th. Funeral services conducted by A. S. Shelly, assisted by A. Mack.

OBERHOLTZER.—On February 15, 1895, near Centre Valley, Lehigh county Pa., Rev. John H. Oberholtzer, aged 86 yrs., 1 mo. and 5 days. Interment at West Swamp on Wednesday, February 20th. Funeral services conducted by J. S. Moyer and A. B. Shelly, assisted by Revs. A. M. Fretz, N. B. Grubb, W. S. Gottshall, A. S. Shelly, F. J. Mohr, and W. W. Kistler.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of January.

From Souderton cong., Pa., $4.00; Hoffnungsfeld S. S., Kan. $5.70; Summerfield S. S., Ill., $12.80; A friend of Missions, $1.00; John Soldner, Berne, Ind., $1.76; Henderson cong. Neb., $10.80; S. F. Springer, Berne, Ind.—Missionbox $7.11, Birthday gifts $7.95, and Tithes from F. $18.55; Daniel Dorll, Winkler, Man., 50c.; Hereford cong., Pa., $30.00; Hillsboro, Kan., District School, Net Proceeds of Christmas Festival, $1.50; Collection at the Wedding of J. P. Lowenberg and A. C. Weber, Iowa, $3.18; Zions S. S., Donellson, Ia., $6.70; Sister I. Witmer, LaSalle, Niagara county, N. Y., $4.00; Sister Fisher of the same place $1.00 and Uriah Binkly $5.00; Girls sewing circle Halstead, Kan., $25.00; Gretna, Man. S. S., $3.50; Summerfield, Ill. sewing society, $25.00; Bergthal cong., Manitoba, $27.75; Isaac Dyck, Hoffnungsfeld, Man., $1.75; M. M. Donellson, Ia., $1.00.

Gratefully received,
GUSTAV HARDER, Treas.

For Home Mission—General Conference.

General Fund. — From Hereford cong., Pa., $30.00.

Church Erection at Colfax, Wash. — From Berne cong., Ind., $27.05; Unnamed, Berne, Ind., $10.00; Unnamed, West Point, Ia., $3.00.

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Gratefully acknowledged,
MENN. BOOK CONCERN.

BOOK NOTES.

The Guiding Hand; or Providential Direction, illustrated by authentic instances of Relief and Deliverance in times of trouble and perplexity, Recorded and collected by H. L. Hastings, has just come to our table. This is one of the volumns of 382 pages, of *The Faith Services*, published by the author. It abounds in thrilling incidents proving the Divine guiding hand. Paper cover 50 cents; cloth $1.00.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

VOL. X. NO. 7. QUAKERTOWN, PA., APRIL 1895. WHOLE No. 115.

"FROM SHADOW—SUN."

I learn as the years roll onward
And leave the past behind,
That much I have counted sorrow
But proves that our God is kind;
That many a flower I longed for
Had a hidden thorn of pain;
And many a rugged by-path
Led to fields of ripened grain.

The clouds but cover the sunshine,
They cannot banish the sun;
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light;
And often from wrong's own darkness
Comes the very strength of right.

The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away.
And those who have never known sorrow
Cannot know the infinite peace
That falls on the troubled spirit,
When it sees, at last, release.

We must live through the weary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must lie buried in darkness
Before they can bud and bloom;
And the sweetest and warmest sunshine
Comes after the storm and gloom.

So the heart from the hardest trial
Gains the purest joy of all,
And from lips that have tasted sadness
The sweetest songs will fall.
For as peace comes after suffering
And love is reward for pain,
So after earth is heaven—
And out of our loss the gain.

Agnes L. Pratt, in Christian Advocate.

SWEARING.

BY H. G. ALLEBACH.

When God's name is used, it must be used with reverence,—in such a manner that we become conscious of its power and majesty. It must not be used unworthily or frivolously or thoughtlessly or insincerely. In a word, it must be used only when we need His help, as in a prayer, a devout wish, a good resolution, a sincere promise. We do not use God's name unworthily when we invoke Him to our aid in any good and honest act from the least to the greatest.

Whenever we use God's name, and are not in a holy frame of mind while doing so, we are guilty of swearing. This is the Biblical principle. The very word *"God"* should provoke the soul to a pious, devout feeling. He who does not have the experience of such a feeling at mention of the word is either a heathen or an infidel. And he who owns to the sacredness of the word, but wantonly, deliberately uses it in an unhallowed sense, commits the direst blasphemy, kills, at a blow his own spiritual sense, and is guilty of the unpardonable sin against the Holy Ghost. Profanity is the fundamental sin. There is hardly a step between it and infidelity. He who can swear is capable of every other sin conceivable; and when a professor of Christianity dares do it but a single time, we have at once a sure sign that he never was converted. It were ten thousand times better for him to be a heathen. No wonder the Jewish fathers stoned the blasphemer.

Besides being deadly to the blasphemer, profanity may be indirectly so to many a hearer. It does not hurt the strong Christian, but it may hurt the weak. Introduce profanity into a circle, introduce it as a spice into the conversation, associate it with wit and humor; and it may be—often is—the easiest thing in the world to laugh away one's piety never to recover it.

There are a great many Christian professors that say they swear not from base motives but because they have caught the habit. Well, what does this mean? At the least, it means a thoughtless abuse of God's name. But thoughtlessness, like ignorance, can claim no excuse. Besides, such men lose their reputation and influence as Christians; and no Christian can afford to do this.

Again, there are those who would not swear "out and out"—that is, employ the ordinary oaths in common use. So they venture to use some other expletive. But this is foolishness. Why so, it is easy to point out. There is a striking reference to this in the sermon on the Mount. Christ says: "Swear not at all; neither by heaven; for it is God's throne: Nor by the earth, for it is his footstool: Neither by Jerusalem; for it is the city of the great King." Why not swear by the earth or by Jerusalem? Because these words *suggest* God,—at least they suggested God to the Jews. And so, by suggestion, our superfluous words may have a profane effect. It is true, we often hear them and do not reflect upon them. But when we *do* reflect upon them, as we do now and then, we immediately know their origin, which certainly is evil. How aptly does Christ say, "Let your communication be Yea, Yea; Nay, Nay; for whatsoever is more than these cometh of evil."

This question opens up a still larger view of our subject. It is such an exceedingly common practice to sandwich terms like "as sure as I stand here," "as sure as I live," "I'll stand on my head if it isn't true," "I'll be blamed," and others like them into our statements. Why? Because we are afraid that if we do not lay special emphasis on what we say, we will not be believed. Why do we think this? Because there is such a thing both in ourselves and in others as lying—saying a little more or a little less than the strict truth requires. It is just what many a man will do after he has been telling of things he knows to be somewhat "loose"; then all at once becoming suspicious that he might not be believed. Many people are thus deluded to believe only those statements of his that are so emphasized. The safest procedure is not to believe a single word. Many a well-meaning Christian does himself the injustice of creating suspicion of his truthfulness, when he allows himself to fall into the habit of saying more than is necessary. The lover of truth, the man who makes no ado when he asserts or denies anything is the man who after all, inspires most confidence. He is as good as his word. And perhaps the unhappy victim of extravagant language can not escape from it until he first learns the simple truth, and delights to tell nothing but the truth. When this is accomplished, then, perhaps, our courts of law will no longer insist on the disgusting, superstitious custom of kissing the Bible or holding up the right hand. When a man's "Yea" shall be clearly understood to mean yea, who will say that the judicial oath will not then become a dead letter? Even now, can it not be said that swearing is no infallible guarantee that the truth will be told? and that if the court is well-assured of a man's veracity, it needs not impose the oath upon him?

Better and more powerful than any oath a Christian can take, is an earnest prayer, and a promise on the strength of it, that, with God's help, the truth will be told.

WAS MOSES MISTAKEN?

It has been shown by many writers that the harmony between the Pentateuch and all that modern science has established is such as to demonstrate its Divine inspiration. One of these writers is H. L. Hastings, of Boston, who writes as follows of the Mosaic account of the creation.

"No uninspired mortal could describe the creation, for no man witnessed it. Heathen cosmogonies are puerile, fabulous and absurd. Moses gives the only account which scientific men have accepted; and which even heathen writers have cited as an example of the sublime! Details are ommitted. What periods elapsed between that 'Beginning', when 'the earth was without form and void', and the hour when 'God said let there be light,' we know not; what events may have intervened we are not informed. We stand upon the shores of a fathomless and boundless sea. The Bible gives us a history of the creation but not of the Creator. There may have been time enough after that 'Beginning' for all the geologists of the ages to have floundered in primeval mud until they had worked out all the problems concerning which they now can but theorize and guess. There may have been convulsions, changes, and catastrophes; but they do not concern man nor this world, and so have no place in a revelation which proves its divinity both by what it conceals and what it discloses.

"On the whole it seems simplest and safest to conclude that Moses was gifted with a Divine wisdom, which enabled him to hold his tongue while others were babbling; and that his statement, 'In the beginning God created the heaven and the earth,' stands the test of all investigation, criticism and research. How or when God did it, Moses did not know, and he did not undertake to tell, but he stated the fact, and so, 'by faith we understand that the worlds were framed by the word of God.'"

LESSONS FROM THE PARABLE OF THE GOOD SAMARITAN.

[On a recent Sunday the above was the subject assigned for consideration in the Christian Endeavor prayer meetings. At the meeting of the Hereford society several papers were read on different phases of the subject, of which we here give two, with the permission of the writers, to the larger audience of MENNONITE readers.]

WHAT IS CHARITY?

This word is used to translate, in our English versions of the Scriptures, the Greek word *agape*, which in some of the older versions is rendered Love. Either translation is liable to produce misapprehension. The term Charity has come to mean in ordinary language, either mere alms giving, or mere toleration or forbearance; and it is evident that neither of these ideas fulfills the sense of the original as the Apostle employs it in the 13th chapter of 1st Corinthians. On the other hand love is so often used to signify special forms of affection, that it is liable to misapprehension; for while it is true that we are to love all men, yet it is certain that the Bible nowhere commends us to have toward strangers the same kind and quality of love which we have towards our own kin. Probably the best rendering of the original would be Christian Charity.

Dean Stanley thus describes it: "While it retains the religious element that raised the affections of the Hebrew Psalmist to the presence of God, it agrees with the classical and Alexandrian feelings in making its chief object the welfare of man. It is not religion evaporated into benevolence, but benevolence taken up into religion. Love to God showing itself in love to man."

True charity is circumspect, and prudent. To give indiscriminately to every one that asks, is often false charity, or charity misapplied. Charity, sweet as is its nature, may be turned into a curse, when given to undeserving persons. There is something worse than being poor, and that is to be pauperized. Too much help checks the faculties, and cumbers the intelligence.

The truest charity is that which puts men in a position to help themselves. There are times in the life of almost every one, when a little help would assist him in overcoming difficulties and enable him to take as it were a fresh grip on life.

> "Many a bright good-hearted fellow,
> Many a noble-minded man
> Finds himself in waters shallow;
> Then assist him, if you can."

Too many I fear make charity a mere whim. They give much as they would throw a bone to a dog. If they are in a pleasant mood they will give when approached; if, however, something has gone wrong with them they will not give. These persons may be generous, but they can not be called charitable.

To be generous is no great credit, for many a knave has a kind heart and would give his last cent to a beggar.

True charity demands that we come in contact with the poor and needy. The very essence of true charity is self denial. If our gifts were lavish and our benefactions numerous we would not be charitable unless self denial entered into our actions. True charity is merciful and tender of the weaknesses of others, whether they be of disposition or of character. How many a truly charitable person in other respects, forgets to be merciful to the failings of his fellow men. It is strange how inconsistent we may be. You will find this in our churches, as well as in the world. Go to the Dorcas society, organized in the name of charity, and you will find there kind souls engaged in making garments for the poor and tearing up the reputation of their neighbors; serving the Lord with their fingers, and the devil with their tongues. O, be merciful! Charity suffereth long and is kind. It is full of forgiveness and gentleness.

Charity envieth not. It shows its virtue not only by giving, doing and suffering, but it is free from that curse and canker of the world—envy. It can bear to see others prosperous and happy without repining. Nay, it even rejoiceth in the prosperity and happiness of others.

Charity vaunteth not itself, but good, noble, and gracious as it is it does not proclaim its own goodness. It is not proud of itself. There is nothing so humble as real charity. However much good real charity may do, it feels how little it can do in a world so full of misery.

Nor is charity puffed up. It does not feel its own importance in the world. True charity realizes that we are only stewards, and after we have done all we could, we have done nothing more than our duty. A. L. BECHTEL.

HOW SHOULD WE DO DEEDS OF CHARITY?

The Samaritan sets us an example in various ways as to how we should do deeds of charity. The special lesson we are to learn from him is not to confine our kind deeds within any narrow bounds, but to show ourselves neighbors to all who need help. As disciples of Christ, we are to be kind not only to those near, but to those far off: not only to kinsman and friends but to strangers; not to those only who love us or will be grateful to us, but even to enemies. Some, we know, will receive our kindness gratefully and repay it with love. It is a pleasure to show kindness to such, but we must not confine our help to them. Some again are opposed to us in opinions and habits, yet let us help them in their need. Some may have injured us by slandering, yet we must seek to do them good. The Saviour teaches us to pray for those who despitefully use us. A Christian will not publish the faults of his brother till duty manifestly demands it. Though such a man be free to tell his brother his faults in private, he is very unwilling to expose him by making them public. Thus we do by our own faults, and thus charity would teach us to do by the faults of others—not publish them to their shame and reproach. but cover them from public notice and by faithful and kind endeavors seek to lead the failing ones into better paths.

When we look abroad into the world at large, far beyond the narrow limits of our own immediate surroundings and hear of vast numbers in need, both temporally and spiritually, and especially of the heathen who know not God, let us not turn away and plead "home claims," as if their case were no concern of ours. We must be neighbors for them all for Christ's sake. If we can not send money, we can at least remember them in our prayers, or go ourselves and proclaim the Gospel unto those who know not of Christ. Compassionate sentiments must come first. The help that is given as a matter of duty without the outgoing of heart, will be worth little, and soon cease to flow; but the emotion that does not drive the wheels of action and set to work to stanch the sorrows which cause it to run so easily, is worth still less.

If the priest and Levite had gone up to the man and said, "Poor fellow! how sorry we are for you! Somebody ought to come and help you," and so had trudged on their way, they would have been worse than they are painted as being. They saw the man lying in a pool of blood, and they made a wide circuit; even in the face of such a sight went on their way.

We see they were very heartless, but *they* did not see it. We, professing Christians, do the same thing ourselves and do not see that we do. Who of us has not known of many miseries which we could have done something to alleviate, and have left all untouched—because our hearts were unaffected?

The world would indeed be a changed place if we as Christians would attend to the sorrows that are plain before us. We must have at hand all the appliances needed—more of the business-like way in which the good Samaritan went about his kindness—his readiness to expend his wine and oil, his willingness to do the surgeon's work, his cheerful giving up of his own heart, his care for him at the inn, his generosity, but above all his prudence. This shows that the Samaritan was a man of business, and he did his compassion in a business-like fashion, as we should also try to do.

We must have a self sacrificing life. We must not care simply for ourselves, and let everybody else go. "Do not look each of you on his own things, but each of you on the things of others also." If you want to know why you ought to do so, why then remember you are *Christian Endeavorers*, and that therefore you ought to have the mind of Christ, and the mind of Christ was a mind of charity. A life of Christ like care for others—that is the Apostle's ideal for the true life. *Self last*, not *first*.

Even though there may be some people who try to hinder and discourage you in your work, and if you and some one with you are the only ones in all your church or community who will attempt aggressive work—personal speech to men, visitation from house to house to the sick and afflicted and poor, tract distribution the invitation to the sanctuary, go forth in God's name. In this way we should do deeds of charity, and by so doing our example shall win and encourage others. Oh! that we might have more of that sympathy and love which the Good Samaritan had, so that when we are done with this life here below, that it may be said to each of us, "Well done good and faithful servant, enter into the joys of thy Lord."

OLIVIA K. SCHULTZ.

WORKING SEVEN DAYS IN A WEEK.

Recently a high official of the Pennsylvania Railroad, probably the largest and most influential railroad company in the world, said to a friend: "We find that we cannot afford, as a matter of economics, to work the men seven days in the week. Their nerves give out; they are not themselves; and presently there come disasters which cost a great deal more than it would cost to give them their day of rest. And yet more, a day of rest leads them to thoughtfulness, gives their conscience a chance to work, makes them better men morally, and they are much more likely to deal honestly with the road and with their employers; while seven days of work demoralizes them morally, resulting in defalcations and frauds."

TOBACCO.

Cotton Mather prayed: "May God preserve me from the indecent, ignoble, criminal slavery to the mean delight of smoking a weed, tobacco, which I see so many carried away with:" Chas. Lamb, in his "Farewell to Tobacco," describes it as the

> "Stinking'st of the stinking kind,
> Filth of the mouth and foe of the mind;
> Africa, that brags her foison,
> Breeds no such prodigious poison."

THE CHRISTIAN SENTIMENT OF PEACE DEFENDED IN CONGRESS.

[In the national House of Representatives when the Naval appropriation Bill was under discussion on Feb. 19th, Hon. Elijah A. Morse of Massachusetts, made a most significant address, introducing to the notice of the House a memorial signed by 354 members of the British Parliament. The address strikes a keynote to which Christian hearts everywhere responded in unison. Following is the speech as reported in the *Congressional Record*:

Mr. Chairman, I had no idea of offering any remarks on the pending bill, but there was a single remark made by my friend, the gentleman from New York (Mr. Bartlett), in the course of his speech on Saturday, which I cannot allow to go unchallenged. He said, "Nineteen hundred years have passed since the advent of the Man of Nazareth, and instead of growing nearer and more near to an universal era of peace, all the energies, all the inventive talent, all the genius of the human mind, are now devoted to the manufacture and construction and suggestion of implements of war more horrible, more fatal in the power of execution than any which the world has heretofore seen." By which I understand the gentleman to mean that no progress has been made since the lowly Nazarene was upon earth in the direction of disarmament or of settling disputes among nations by peaceful methods.

Now, I cannot subscribe to that statement. Why, Mr. Chairman, a most wonderful event in the history of the world has just here and now happened. It is only a few days since W. Randal Cremer, a member of the English Parliament, appeared in this capital city of the nation, bearing a memorial addressed to the government and Congress of the United States, and signed by no less than 354 members of the British House of Commons, asking this government to join with the Government of Great Britain in framing a treaty to refer to arbitration disputes which diplomacy fails to adjust.

Mr. Chairman, does this most wonderful messenger and this most wonderful memorial argue nothing against the statement made by the gentleman from New York?

The settlement by arbitration of the Alabama dispute, the Canadian fishery dispute by the treaty of Washington, the arbitration of the Bering Sea dispute, are triumphs of peace instead of war, all fresh in the memory of the living generation.

Why, Mr. Chairman, only Friday evening last I attended a meeting in Convention Hall, in this city, which seats eight thousand persons, and in that monstrous hall, festooned from its domes and arches, was exhibited a monster petition, the like of which was never seen on the face of the earth, five miles long, and signed by 1,150,000 persons, and further signed by officers of societies representing a grand total of seven million signatures, from citizens not only of this country and England, but of Burmah, Ceylon, Australia, Denmark, China, India, Mexico, Alaska, Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, Belgium, Holland, Sweden, Spain, Uruguay, Brazil, Japan, Corea, Egypt, Finland, Russia, Turkey, Hawaii, Siam, and other nations and peoples, speaking no less than fifty languages and dialects.

What does this monster petition pray for? It prays the legislators, monarchs and rulers of the earth to suppress the drink and opium traffic. A herald of the cross, a weak woman, Mary Clement Leavitt, went forth with this petition, in her trip around the world, and has been eleven years in collecting these signatures.

Mr. Chairman, does this great movement, championed in England by Lady Henry Somerset, and in this country by that queen of American women, Miss Frances Willard, and known as the white ribbon movement, which has circled the world in its errand of love, mean nothing?

I say, does this argue nothing in favor of disarmament and the ushering in of that glorious day, so long predicted in God's Word, when men shall beat their swords into plow shares, and their spears into pruning hooks, and when nation shall not lift up sword against nation, nor learn war any more?

The gentleman from New York says we should have such a navy, and that one of the objects of these battle-ships is to place ourselves in a position to demand our rights in Bering Sea at the cannon's mouth, if necessary.

Why, Mr. Chairman and gentlemen of the House of Representatives, all the seals that ever swam in Bering Sea or in the waters of Alaska, all the fish that ever swam in the waters of Canada, are not worth one day's figting between these two great Christian, English speaking nations. God forbid that it should ever come to that!

No, Mr. Chairman, the gentleman from New York is wrong. I am one of those who believe that the world is growing better. There never were upon the face of the earth so many good men and women as now. Never was the disposition so strong to settle national disputes by arbitration as now.

Never were the conditions of war, even among semi civilized countries, like the present war between China and Japan, mitigated by so much mercy and humane methods as now, notwithstanding the blot on the record of Japan at Port Arthur. On the field of battle in far-off China is seen the flag of the Red Cross Society, the herald of the Prince of Peace.

In Nebuchadnezzar's dream he saw a stone cut out of the mountains without hands, that smote the image, which Daniel interpreted by saying, "In the days of the years of these kings shall the God of Heaven set up a kingdom that shall break in pieces and consume all other kingdoms and stand forever." That kingdom has been set up. It is the kingdom of Prince Immanuel. Its banner is the cross, its rallying cry is, "Peace on earth, and good will towards men." And its final triumph and success comes on apace and draws near. [Applause.]

On the morning of a memorable battle Napoleon Bonaparte pointed his gleaming sword toward the morning sun, and said to the officers that stood about him, "Behold, behold, the sun of victory!"

Mr. Chairman, methinks I behold the sun of victory, methinks that I behold the dawn of a better understanding among the family of nations, the dawn of peace and arbitration, in place of bloodshed and cruel war.

And I firmly believe that we have seen the last appeal to arbitration by the sword among English speaking people.

The following is the petition from the members of the British House of Commons, to which I have referred, and is altogether the most wonderful memorial that ever crossed the ocean.

To the President and Congress of the United States of America: In response to the resolution adopted by Congress on April 4, 1890, the British House of Commons, supported in its decision by Mr. Gladstone, on June 16th, 1893, unanimously affirmed its willingness to co operate with the Government of the United States in settling disputes between the two countries by means of arbitration. The undersigned members of the British Parliament, while cordially thanking Congress for having, by its resolution, given such an impetus to the movement and called forth such a response from our government, earnestly hope that Congress will follow up its resolution, and crown its desire by inviting our government to join in framing a treaty which shall bind the two nations to refer to arbitration disputes which diplomacy fails to adjust. Should such a proposal be made, our heartiest efforts would be used in its support, and we shall rejoice that the United States of America and the United Kingdom of Great Britain and Ireland have resolved to set such a splendid example to the other nations of the world.

SACRED MONEY.

The Lord's service demands not only our time, but also our money, and the same spirit should be manifested in the giving of both. Too much of our giving is thoughtless. There should be the same earnestness in the dedication of our property to the service of God as of our talents.

The following instance of the gift of a hard-working man of Philadelphia has just come to our attention:

A REMARKABLE CASE OF BENEVOLENCE.

Though not allowed to disclose the names of the parties, yet we deem it our duty to publish the following facts:

On the 5th of January, 1895, the treasurer of one of the Philadelphia churches writes this to the treasurer of the Home Board: "I have send you this day, by Adams' Express, two hundred dollars in gold, which is one-half of a contribution of four hundred dollars, made by a poor working man, a member of our church; the other half, or two hundred dollars, is to be handed to the Board of Foreign Mission.

"This case is so rare (indeed the only one in my life's experience) that I thought it proper to send you the contribution just as it was received by our pastor, the Rev. Dr. ——, who tells me that the contributor expressly requested that his name should not be made known. The contribution was the result of his daily savings for years from hard-earned wages, set apart systematically as his wages were received. Our pastor told me that this man's love for Christ and his earnest desire for the coming of Christ's kingdom led him to make this daily sacrifice, and to make the offering in this quiet, unobtrusive way, as being most pleasing to the Master, and that the offering of gold was more appropriate than through any other medium. It seems to me that each coin spoke so loudly of his love for Christ, and each day's willing sacrifice of his interest in the coming of his kingdom, that I should send it to you just as it was received, forty gold eagles. I think you will agree with me that if every contributor to our Board would give in the same proportion and with the same love and zeal as shown by this humble servant of Christ, your treasury would be overflowing, and the time would soon come when the gospel would be preached throughout the whole world."

This incident needs no comment. The forty golden eagles will soon stretch their wings over this broad land and world.—*Exchange.*

Sin is never at a stop; if we do not retreat from it we shall advance in it, and the farther on we go the more we have to come back.—*Barrow.*

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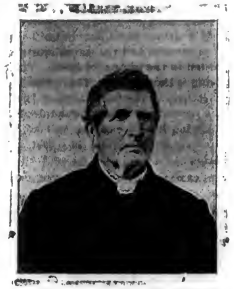

REV. J. H. OBERHOLTZER.

Portrait of the late Elder John H. Oberholtzer.—Born, Jan. 10, 1809, and died Feb. 15, 1895—aged 86 yrs. 1 mo. and 5 days. Ordained into the ministry in 1842 and into the office of Elder in 1847. See obituary notice in March Number.

In addition to the usual report of contributions received by the treasurers of the different conference boards, we give this month our readers an insight into the expenditure of the money from one of these treasurers (See last page). Treasurer Harder's report shows a nice balance in hand at the close of 1894. However, it will be readily seen that in comparison with the running expenses of work carried on by the board, the amount in hand was after all not very large; a marked decrease in the inflowing contributions would soon suffice to wipe out the balance. This has actually occurred. A decided falling off in the contributions since the first of the year, owing, no doubt, principally to the stringent industrial condition of the country, has caused the balance in the treasury to ebb away. The same is true of the Home Mission treasury. In both these cases there is need of speedy relief in order that the work may be continued as the Lord's blessing on the work in the past would indicate that we should continue it. There must be no steps backward in the Lord's cause.

Will not the Lord provide for his work that there shall be no lack? Yes, we have faith to believe that he will. Our faith in this rests on his promises and on past experience in the line of these promises. The Lord will provide. His hand is not shortened even in what men call "hard times." These "hard times" are the times when God would try the hearts of his people, as gold is tried in the fire, not to the hurt of the gold but for the consuming of the dross. In the matter of giving the Lord would have these times serve, not to the hindrance in the onward march of the blessed gospel of salvation throughout the world, but to bring his people up to a higher plane of sacrifice. Our giving is apt to be too much lacking in the element of self-denial. It is like the giving of those who "cast in of their abundance," and the Lord would teach us the greater blessing which results from giving like the widow "out of our want." Self-denying sacrifice is the measure of true love. Such love to God and his cause will stand the test of "hard times." It will move its possessors to deny themselves many things in order that the cause of salvation may not lack. The Lord will provide.

The week beginning with the 7th of April, designated in the church year as Passion Week, commemorates the culmination of Christ's sacrifice for the salvation of a lost world. "He humbled himself and became obedient unto death, even the death of the cross." He is our sublime example in a self-denying life, and he calls upon us to follow him. "If any man will come after me let him deny himself, and take up his cross, and follow me." The cross is the symbol of death, and our cross must mean the crucifying of our selfish propensities for our higher good and the salvation of souls. We show our selfishness still alive, when we are willing to provide for ourselves luxuries and hurtful superfluities while we plead poverty in the face of others' needs. We follow in Christ's footsteps when, prompted by his loving spirit, we deny ourselves not only some luxuries but even such things as might be classed among the necessaries, in order that we may be able to *give* for the alleviation of human suffering material and spiritual. Certainly there could be no more fitting way to celebrate the passionate sacrifice of Christ, than by voluntarily submitting ourselves to some special self-denial during that week, not with the Roman idea of penance, but in the spirit of love towards those whom we can do good. We therefore heartily endorse the suggestion to this effect made by Bro. S. F. Sprunger in the *Bundesbote*. Let the resultant savings from this practical self-denying, and as much more as the love of God may move his people to give, flow into our mission treasuries, and we believe the Lord, will honor this as one way in which "he will provide." And we wish to add with Bro. Sprunger the hope that if there are those who have formed habits of indulgence in things useless and hurtful to themselves and others, the self denial week may be simply the beginning of their continued emancipation from such habits. O that all God's people might "praise him from whom all blessings flow," in a *hallowed use* of all these blessings!

A Cheyenne Reading Book.—Missionary R. Petter has for some time been working at a Cheyenne Reading Book to be used in his work among the Indians. The book, which has just been finished, contains besides the Cheyenne alphabet, a brief vocabulary, and a number of easy spelling and reading exercises, a number of translations of passages from both the Old and New Testament. Brother Petter has devoted a great deal of careful labor on this little manual, the first book ever compiled and printed in the Cheyenne language. Copies of the book may be had both at the office of the MENNONITE and at our Publishing House at Berne, Indiana, at 20 cents a piece, with 2 cts. extra for postage.

For the Mennonite.

FAITHFUL UNTO DEATH.

BY N. B. GRUBB.

A more touching incident has not been recorded for many days, than was the heroic deed of Miss Minnie Baumer, a deaconess nurse, so deeply consecrated to God and to Christian duty, that in the face of death she would not desert her charge.

Bro. John A Sprunger, who within the last four years past established a deaconess home in Chicago, one at Toledo, and an Orphanage in Berne, Indiana, the place of his home, in the fall of last year also established a Deaconess Home and Hospital at Cleveland, Ohio. In the face of opposition a fine mansion on Jennings avenue, was taken at a rental of $60 per month. This new place was soon in perfect order, and placed in charge of Sister Maria Garber, a sister to the wife of our Missionary Petter. The work was less than two months old, when last November it was our privilege to visit it. Sister Garber received us very cordially, and spared no pains to give us a perfect idea of the entire work. We were led from patient to patient, and everywhere the testimony for the Master brought comfort to the unfortunate souls, who found here a home where with loving hands, and in the spirit of Christian charity their wants were attended to. Several of the inmates assured me that never before had they been so thoroughly convinced of the reality of the religion of Jesus Christ. One blind old mother said, "notwithstanding the suffering I endure, this is to me Heaven on earth." The work thus carried on, even in its infancy, had already then, not only the most hearty approval of Cleveland's best people, including many pastors, irrespective of religious denominations, but liberal support as well. Our Sister, widow Leisy and her accomplished daughter, whose guests we were privileged to be, found in nothing greater pleasure, than to work along this line in their Master's service. It was here that we met nurse Minnie Baumer, who, filled with the Master's spirit, was engaged in ministering to the sick and suffering, with untiring devotion. We visit very frequently one or the other of the many hospitals in our own city, but nowhere have we ever found such deep spiritual influence pervading every department. A young man, whose mortal frame was wasting away, looked into our eyes, and said, his eyes brightening as he spoke, "the religious influence surrounding us here makes suffering sweet."

As gold is tried by fire, so the faith of these ministers of mercy and messengers of peace must be proved by fire and by death. The institution was rapidly building up and increasing in power for good. A special season of prayer and communion by the faithful workers, followed by consecration to be faithful until death was closed; and that night, Jan. 31, the building was destroyed by fire, claiming four human lives as its sacrifice, three patients and the nurse, Minnie Baumer. She could have saved her life, but her devotion to duty and her promise, "faithful until death," made her forget self and think only of her helpless suffering patients, and with unusual heroism she expires amidst the smoke and flame. The sad story is briefly thus: All on the first and second floors had escaped. Suddenly Minnie appeared at the third-story window calling for help to save a man under treatment for a broken hip, strapped to the bedstead, in her charge. All beneath her was a mass of flame, no one could reach her. From below came the cry, "jump and save yourself."

DEACONESS HOME AND HOSPITAL CLEVELAND, OHIO, DESTROYED BY FIRE JAN. 31, 1895.

She could have dropped to the roof of a wide veranda. Eager hands waited to receive her. Calmly she replied, "I can't leave my patient," and returned to his bedside. After the flames were extinguished, the poor, charred body of the nurse was found lying by the bedside, the hands still clutching the cruel fastenings which bound her helpless charge, in a last attempt, in blindness and pain, to undo them. Truly, faithful unto death. What living inspiration this must be, to the consecrated Christian, to duty, to sacrifice, to Christ-like selfdenial.

NOTE.—Through the courtesy of Bro. Sprunger, we are enabled to present to our readers a view of the hospital as it was before the fire.—ED.

THE EVIL OF SECRECY.

The anti secrecy convention held by the Pennsylvania State Christian Association on Monday and Tuesday, February 25 and 26, in the city of Philadelphia was in every sense a *Christian* convention. The exercises throughout breathed the spirit of Christian charity toward all men and of Christ-like opposition to the principles of evil which are misguiding and destroying the souls of so many in our day. The attendance was fair considering that it was a reform convention. Reform movements are not popular. Even among those who have no love for the evil that is to be opposed, many are either too indifferent or else too fearful of what they imagine may hurt their temporal interests, and will therefore not show their faces in support of a reform movement. But the attendance was a fair one, the spacious church being well filled during the closing sessions. Those who did come out received much food for thought and much encouragement to faithfulness in the defense of truth and right, in the forceful and inspiring addresses of such men as President Charles C. Blanchard, of Wheaten, Ill., Rev. W. J. Coleman, of Alleghany, Pa., Rev. Nevin Woodside, of Pittsburg, Pa., Rev. F. W. Farr, of New York City, Rev. J P. Stoddard, of Boston, and others. The points emphasized by these speakers and the general sense of the convention are well summarized in the following report of the committee on resolutions, which was adopted with marked unanimity:

The following principles and facts, we believe, will be admitted by all intelligent, reflecting and candid men:

As individuals, as citizens, and as members of the church, we have the right, and it is also our duty, to consider every element and condition of society which, in our judgment, may threaten the best interests of the people in any relation of life.

In this land of free thought, free speech, a free press and free assemblage, every good cause is best served by open and above-board methods.

The present increase and multiplication of secret, oath-bound societies in this free land are subjects calculated to awaken serious apprehension and demanding careful consideration.

Minor secret orders, though less objectionable, are largely under the control of members of the greater orders, and act as training-schools for these older and more dangerous societies.

All secret, oathbound societies are to be viewed as one complex system of secrecy, differing not in kind but in degree.

Therefore, in the name of the Lord Jesus Christ, our divine King, whose we are and whom we serve, we bear witness against them for the following reasons:

1. The formation of secret, oathbound societies establishes a presumption of the existence of principles and practices that will not bear the light, a presumption which the history of these societies has confirmed.

2. We cannot but testify against minor secret orders for men, women and children, however simple their forms and however good their professed purposes, since they seek their ends by such an unworthy and un-Christian-like method.

3. Secret societies affect the person who joins them unfavorably by repressing a healthful individualism, and by imposing a false and unscriptural altruism which prevents the full and proper working out of his moral mission.

4. The lodge oath comes between husband and wife, so that they are no longer one in the fullest sympathy and intercommunion with regard to common interests involved in the marriage relation.

5. The lodge seeks to rival and is the masked enemy of the church in that it ignores the sovereignty of Christ, rejects salvation by grace, and teaches the sufficiency of the works of men instead of the atonement of the Son of God. Lodge duties usually conflict with church duties both in time and spirit, and the activities of the one tend to deaden the life of the other.

6. The men who render full obedience to lodge obligations are under pressure to give their support to candidates for civil office who represent their various orders, and are required, when it is deemed necessary, to incline the scales of justice in favor of their brethren.

7. Masonry and the Jesuits we regard as kindred secret oathbound societies that antagonize each other, because both seek absolute supremacy by clandestine methods. We are opposed alike to Romanism and to all secret methods of resisting her encroachments.

8. We would also call attention to the present movement encouraged by the G. A. R., and by so-called patriotic orders, aiming to introduce military drill into public schools, and believe it would be subversive of the purposes for which these schools were founded, and therefore a menace to our republican institutions. For similar reasons the organization of boys' brigades in the different churches is to be deprecated as being foreign to the spirit of the Gospel of the Prince of peace.

NOTES.

The dedication of the new church in Pottstown was not held as announced last month. A number of circumstances conspired to make a postponement desirable. Sunday, April 21st, has now been fixed as the day for the services with substantially the same arrangement of services preceding and following as before announced.

On Tuesday, March 19th, Bro. H. G. Allebach was ordained to the full office of the ministry as Pastor and Bishop of the congregation at Noble, Ia. This was in accordance with the unanimous desire of his people. Bro. Christian Schowalter performed the ordination.

Bro. N. B. Grubb reports a large attendance on his catechetical lectures which he gives once a week from New Year to Easter. A large number of those attending have signified their desire to unite with God's people in the church.

CHURCH AND MISSION NOTES.

711 female missionaries are at work in India. During last year these visited 40,513 heathen families, and instructed 62,414 heathen girls in the different mission schools.

William Booth, commander in-chief of the Salvation Army, left New York for England on Feb. 27th on the steamer Paris. His visit to America was a great stimulus to the salvation army work here.

The Moravians, who are noted as the "Church of Missions," had during the past year $3,113 less income for mission purposes than the year before. Everywhere the work of the Lord experiences the effects of the "hard times."

China, with a population of 380,000,000, has 800 missionaries—one missionary to every 475,000 inhabitants. In India, the population of which numbers 300,000,000, there is one missionary for every 400,000 souls.

Dr. Theodore Cuyler, in speaking of the collapse of the once famous Brooklyn Tabernacle, says:—"My brilliant friend and neighbor, Dr. Talmage, has had an extraordinary career as a preacher and lecturer, and has sent his gospel messages into millions of hearts. *He ignored all pastoral oversight.* The result is that after twenty-five years of eloquent preaching in Brooklyn he leaves a huge edifice in ashes, and a church so scattered that at the time of his resignation only about 400 members (out of a nominal membership of over 4,000) could, after careful search, be discovered! An imposing mass meeting is as different from a well organized church as a pile of stones is from a solid stone wall."

MISSION DEPARTMENT.

NOTES FROM OUR MISSION FIELD TAKEN FROM LATE REPORTS OF OUR MISSION WORKERS.

Missionary J. J. Kliewer writes as follows of his work during the last quarter of the past year:

"During the past quarter I could not visit the Indians as steadily and as regularly as I have done heretofore. With the beginning of November we commenced building our new chapel. This then engaged my attention and my presence from time to time. Our hearts are filled with gratitude toward God, who has heard our prayers, has granted our earnest desires, and has given us this chapel. The Indians too look upon this house of worship as a gift from God. The inside of the building is not quite finished yet. Before Christmas, however, we had it so far completed that we could hold our Christmas festival therein. Upwards of two hundred Indians had come and surrounded the Christmas tree. This is quite a change. When we had our first Christmas festival at this place, five years ago, there were only thirty Indians present. Then many of them looked upon us with distrust, and approached us with the question, 'What do you want here?' But now it is different. They recognize us as their friends and their teachers. At our late festival several Indians assisted in proclaiming the precious truths of the Gospel. Four Arapahoes and two Cheyennes spoke to their respective people of the great gift which God offers to them in His own dear Son. One of them reminded his hearers of the fact that they a few years ago were led astray by their faith in a *false* Messiah and said, the only true way for them was to accept and receive into their hearts the Son of God, whose birth the angels proclaimed, as the Bible and their white teachers tell them to do. We perceive how the work of the Lord is progressing and how the Word of God preached to them is not without effect. Although this is not the case with all of them, yet there are always some who permit the Word to enter their hearts and to exercise its beneficent power. The time will come when these hearts will be wholly renewed and when they will become members of the body of Christ."

J. J. KLIEWER,

Shelly, O. T., Dec. 31, 1894.

FROM GEARY, OKLAHOMA.

The following extract from a letter written by sister Katie Krehbiel, wife of Rev. J. S. Krehbiel, to her sister at Halstead, Kansas, was sent us some time ago with the permission to use it for the columns of the MENNONITE. For want of space the publication was delayed until now:

"We celebrated Christmas four times. The first time down at Darlington on Saturday evening. On Monday evening we trimmed a Christmas tree for Orlanda, and lit it on Tuesday morning. Tuesday evening we had the Sunday school Christmas celebration at our new church, and Wednesday evening the celebration for the Indians, also at the church. We had expected to have more people at the Sunday school celebration than the house could hold. But on Tuesday it turned so cold that many of those who had intended to come could not come on account of the cold. Yet we had the house well filled, and such a tree! I do not think we ever had such a nice tree in the Halstead church. It was twelve feet high and fully twelve feet wide. The ceiling of our church is twelve feet high but is not yet ceiled, and the top of the tree went up between the rafters. I would like to see that tree in the Halstead church.

"It was very cold in the church. The windows were only stuck in without any frames. The wind blew through under the building, and there being no ceiling the heat all went up under the roof. Outside it was blowing and snowing. Yet it was better than having our celebration in the schoolhouse. I enjoyed the Indians' Christmas immensely. There were not nearly as many present as we had expected, but those that were there seemed to be very well satisfied. A large number of them had gone to Darlington and had not come back yet, which accounts for the limited number present. Those that were in the camp were all here with the exception of a few women with babies. There were in all over forty present.

"After the opening exercises my husband spoke to the Indians. Arnold Woolworth (an Indian) interpreted for him. Then they lit the candles on the tree, after which M. M. Horsch made an address. Then Chief Left Hand spoke, first to the Indians and then to the white people, Woolworth interpreting for him. Then the lights were turned up and the feast began. We had baked twenty-four loaves of bread for them, and boiled three-fourths of a wash boiler full of meat. We had heated about three-fourths of a wash boiler full of water and when the speaking was over we boiled coffee for them. The Indians had brought their plates and cups. After the bread, coffee and meat we gave each Indian five cookies, three ginger snaps, a handful little cookies sent from St. Louis, a handful of peanuts and two handsful of candy. Such chuckling and laughing! It did me good to watch them. An old woman, who I think must be very old, her face being all full of wrinkles, had a tin gallon bucket with her which was all burned black. In this she had her coffee put and drank out of the lid. When her things were given her she rolled them in a corner of her blanket. When I passed her later she was putting them in a gummy sack, bread, meat, cookies and everything mixed, and I suppose they taste as good to her to day as if they had been carried home on a silver plate.

"There were no white people present besides the Mennonite settlers. Our German people sang two hymns in German: 'O, freuet euch alle' and 'Herr dir ist Niemand zu vergleichen.'"

A LETTER FROM AN INDIAN.

[The following letter from Waaten, an Arapahoe Indian, written to one of the members of our Mission Board, was kindly sent us some time ago, and as we think it will be of interest to the readers of the MENNONITE, we take the privilege of publishing it.]

SHELLY, O. T., Dec. 27, 1894.

Well friend:

Now I am going to write to you. It is a long time already that I did not write to you. This is the day for me to write. First let me tell you that my heart is rejoicing, for we have Christmas again. Last night we, Arapahoes, Cheyennes and our white neighbors, were gathered around the Christmas tree. We have remembered the birth of our Father's Son. I believe our Father has looked down upon us as His children. We have praised Him in the English, in the Cheyenne and in the Arapahoe languages. In all these languages we have advised the people to open the hearts widely for the Lord. I also addressed my people in Arapahoe. I told the old and the young people that the Jesus who has come on this earth many years ago now wants to come to us; he wants to come right into our hearts and bring into them great joy. I urged them to receive Him now. At the close of the Christmas celebration I led in prayer. I thanked God for all the blessings we had received. And here I want to thank you heartily for the kind presents you have sent us again. My little son has received two suits, underclothes, one pair pants, one coat, one pair socks, one rubber doll from you. I read the book with the beautiful illustrations about Jesus. I am glad to have it. At our Christmas festival there were three Indian songs sung. The Cheyennes sang one song and the Arapahoes sang two songs.

Now I shall reply a little yet to some of your former letters. I have told you about the death of my wife and how I then felt very lonesome. You advised me to marry an educated girl. I could not find one at this place that was not related to me. Now I have married another woman. She was a widow, and she is also a Cheyenne woman. She has a good heart like my first woman. She does not know any English, but she knows something about housekeeping. My heart now is up again.

I can not make to you presents like you have done to me, and like we have received them on Christmas, as I am not rich; but lately I have sent you my photograph. And one thing I remember just now, I have not yet told you that I have received in fall, or summer rather, those feathers of the peacock and the shirts. Those shirts I still wear. They are my Sunday shirts. The feathers have become head ornaments. Now for all your kind gifts I am thankful to you. Also I thank you for your good advices which all your letters contain for me. I am your friend nenena lee. Please write me again.

WAATEN.

MOQUI MISSION NOTES.

The Indians Friend says, "Rev. H. R. Voth had a Christmas celebration at his home near Oraibe which was attended by nearly three hundred Indians, each receiving some gift." Brother Voth gives a description of this celebration in his last report to the Missionboard, an extract of which will appear in our next issue.

Rev. C. P. Coe, a Baptist missionary among the Moquis publishes a small monthly sheet called the *Moqui Mission Messenger*. In the February number he gives a brief sketch of his first years labors upon his field. Of his expenses he says, "The total cash contributions for the year ending January 13, 1895, were $334.79. This amount, together with that received for personal labor covered the total expense of this mission for the year—traveling, freight, rent, board, etc." and adds: "Whether this is excessive we leave our friends to determine."

Missionary Coe says: "Altogether perhaps as large a per cent. of the Moquis hear some religious instruction on Sunday as the people under more favorable circumstances. There are but about 2000, and each Sunday the 80 pupils of the Boarding school at Keam's Canon are gathered into the Sunday-school. At the 'First Mesa' Miss Evans and Messrs. Stauffer and Fain teach about 30 pupils. At Oraibe Mr. and Mrs. Russell have a school of abont 30, and the writer visits from five to eight kevas and some sunny corners where the people congregate, teaching as he goes, often reaching 75 or 80 different persons in the course of five hours." The above sounds encouraging, while at the same time it seems singular that Mr. Coe should thus apparently ignore the work done by our own missionaries, brother and sister Voth.

SUNDAY SCHOOL.

PRACTICAL LESSON POINTS.

BY A. M. F.

Lesson 1.—April 7th.

The Triumphal Entry.—Mark 11: 1–11.

This lesson opens with the first day of Christ's last week of earthly life. He with his disciples was journeying toward Jerusalem, where at the close of the week the Passover feast was to be held, and where he in the council of God, as the world's perfect Passover was to be offered. We here see the triumphal procession, and entry of the King eternal into Jerusalem. This procession was a foreshowing of the triumph of the Gospel; the time is coming when all the world will join the song—"Hosanna to the Son of David." We should be ready to go wherever the Lord sends us, to do whatever the Lord asks of us, to give whatever of ours the Lord has need of, for the glorification of his name. The Lord promised a return of the colt to the owner, v. 3. So he will always return to us all he borrows of us. The triumph of Christ is to be by the acts of peace not of war, all war-like displays, drills and exercises, under which come what is called *The boys brigade*, must be viewed with disfavor by the *Prince of Peace*. Let us honor Jesus as King in word and deed.

Lesson 2.—April 14th.

The Wicked Husbandmen.—Mark 12: 1–12.

This lesson contains the record of our Lord's last day of Public teaching. Jesus was now in the midst of a great moral battle. He has asserted his authority, he will now establish it. The rulers entirely disowned it. He holds before them, as it were, a mirror, in this parable, in which they might see themselves and possibly repent. Israel's stewardship, their failure, their rejection, the call of the Gentiles to the stewardship, are the prime teachings in this parable. Let us too learn:—1. God has given each of us a vineyard to take care of for him. 2. He has made all preperations for producing the fruits of righteousness. 3. God has a right to good fruit from these vineyards. 4. He sends many different messengers to us. 5. The highest possible proof of God's desire to save us is the sending of his Son. 6. Whatever we may do, for or against Jesus, his cause will triumph.

Lesson 3.—April 21st.

Watchfulness.—Matt. 24: 42–51.

The Lord had spoken warnings: told something of the signs of the calamity of the destruction of Jerusalem, and of the end of the world. Now he would impress upon them the need of being ready, expecting and preparing for his coming, whether it be at death or the end of the world or to destroy that nation. What applied then applies still. To watch, implies not only to believe that our Lord will come, but to desire it, to be often thinking of his coming and always looking for it. The true way to watch is to do our duties faithfully. It is to maintain that gracious temper and disposition of mind which we desire to be found in when the Lord comes. Watching is supposed to be in the night, which is sleeping time:—While we are in this world it is night with us and we must take pains to keep ourselves awake.

Lesson 4.—April 28th.

The Lord's Supper.—Mark 14: 12–26.

Jesus clearly proved the truth of his words, even to his last hours: "I came not to destroy the law or the prophets, but to fulfill." Every sacred ordinance which the Jews regarded he observed. Though in the midst of his foes, where the passover must be kept, he had a secret friend who would open his house for "the King of Glory to come in." The first part of the lesson, vs. 12–21, treats of the last Passover, and of the announcement by Christ that among the twelve was one who would betray him. This truth being so explicitly stated, the traitor went from the presence of the others, leaving Jesus and the eleven alone. In verses 22–26 we have a brief account of the institution of the Lord's Supper, which was now to take the place of the Jewish Passover feast. In the Lord's Supper Jesus used the same material bread and wine as was used in the passover. And as all leaven was to be put away during this feast, the bread that was used was unleavened, and the wine, or cup, was unfermented, the simple, pure expressed "fruit of the vine." *1. The Lord's Supper reminds us of Christ's death for us.* The broken bread represents his body, the juice of the bruised grapes his shed blood. *2. The Lord's Supper teaches us that Christ is the food and strength of the soul.* 3. The Lord's Supper shows us how we may feast with Jesus when he comes again. He will drink the new wine with us in his kingdom. That means, that he will give us to eat and drink with him in glory, and to be happy with him forever. Will you be ready to go in to "the marriage supper of the Lamb?"

One of the chief qualifications of a Sunday-school teacher is *Love*. "Please, sir, we belongs to you, and you belongs to us," said a poor boy to his teacher one Sunday. The boy's phrase was homely, but by it he unconsciously pronounced a very high compliment upon his teacher. He showed that the teacher had won the friendship of his pupils, and was recognized by them as their *friend*. He had forged a golden heart-link, by which he and his class were indissolubly joined together. Boys who feel they belong to their teacher, and that their teacher belongs to them, will be very likely to follow his guidance and be led by him to the cross.

Teachers support your superintendent. Stand by him in his work, in his trials. He may not be the best man; he may make mistakes. But for the sake of the school, for the sake of the cause of Christ, give him a generous support. Let him feel that every teacher is a friend.

A writer in the *Union Signal* states that one of her friends has the following excellent motto inscribed over the fireplace in her house:

"When you sit by my fire
To keep yourself warm,
Take heed that your tongue
Do your neighbor no harm."

It may be little we can do
To help another, it is true;
But better is a little spark
Of kindness when the way is dark,
Than one should miss the road to heaven
For lack of light we might have given.

THE YOUNG PEOPLE.

C. E. TOPICS FOR APRIL.

APRIL 7.—Things to be consecrated.—Ezra 3: 1-7.
" 14.—Risen with Christ from what?—Rom. 6: 1–12, 20–23.
" 21.—On guard—over what? How?—Neh. 4: 6-23.
" 28.—Communion with Christ.—John 14: 18–23.

WAR-LIKE ORGANIZATIONS.

I believe in the organization of children and young people in the Church for the advancement of spiritual life, and the upbuilding of the kingdom of Christ. But I can not approve as being in harmony with the spirit of Christ and his religion organizations of children in military companies in the Church, generally known as Boys' Brigades. Such organizations cannot but foster the military spirit—the war spirit; and indeed we need not cultinate that spirit to bring souls to Christ the *Prince of Peace;* indeed this spirit need not be cultivated to bring about that glorious time for which we are waiting and praying, when blood shed shall cease and men shall learn war no more. When the swords shall be beat into plough shares and spears into pruning hooks, and war with its habiliments and associations shall be consigned to the ages of barbarity. Are not churches who sanction and encourage such organizations receding to the ways and spirit of of semi-civilization? May dear boy readers, be ready to stand as a true soldier of the cross under Jesus your captain, with the sword of the spirit, the shield of faith, the helmet of salvation, and your feet shod with the preperation of the GOSPEL OF PEACE, but never, never assent to become members of warlike military organizations. True loyalty to one's country is loyalty to one's God first.

F.

HELP ONE ANOTHER.

"I will try to help others, especially the weak, the poor, the sick, and the sorrowful."

A woman was walking along a street one windy day when the rain began to come down. She had an umbrella, but her hands were full of parcels, and it was difficult for her to raise it in that wind.

"Let me, ma'am; let me, please," said a bright-faced boy, taking the umbrella in his hand.

The astonished woman looked on with satisfaction, while he managed to raise the rather obstinate umbrella. Then, taking out one of those ever-handy strings which boys carry, he tied all the parcels snugly into one bundle, and politely handed it back to her.

"Thank you, very much," she said. "You are very polite and do much for a stranger."

"Oh, it's no trouble, ma'am," he said with a smile, "I like to help people."

Both went their ways with a happy feeling in their hearts; for such little deeds of kindness are like sweet-smelling roses blossoming along the path of life.

We all have our opportunities day by day, and shall one day be asked how we have improved them.—*Selected.*

Christian Endeavor is the common denominator of all denominations.—REV. E. TALMADGE ROOT.

AN ENDEAVOR MARTYR.

From an article with the above heading, in the *Golden Rule* of Sept. 27, 1894, referring to the assassination of Robert Ross, the young Endeavorer of Troy, New York, at the polls on election, day, March 6, 1894, where he figured as the champion of municipal reform, pure politics, and Christian citizenship, we clip the following: He was a blessed martyr. He led an uncommonly pure and noble life. His record has undergone the scrutiny of reporters and newspapers, of a crowd of roughs facing capital punishment and the State prison, having every conceivable motive for discrediting him, if they could. Nothing adverse has been discovered. His pastor, Rev. William H. Sybrandt, has not characterized him as an ideal man and Christian, but has said that Robert was true to his God, his home, his church, and his country; and if that is not ideal, what would be?

The second chapter in the history of his martyrdom has been written. The murderer, Bartholomew Shea, has been convicted of murder in the first degree, and sentenced to death. Both lives are instructive to young people and to their parents and guardians, the one as an example and the other as a warning. Robert Ross was a model citizen, twenty-six years of age. Bartholomew Shea, aged twenty-three, was his exact opposite. Ross was a hard worker as a mechanic, Shea was an idler. Ross was a total abstainer. Shea was a chronic patron of the saloon. Ross took legal counsel for his own action on election day. Shea carried a revolver and used it, and seems to have been in a conspiracy of roughs to shoot such citizens at the polls, for twenty-five dollars a head. Ross prepared himself for his duties on election day by public prayer and conference. Shea visited saloons twice before the shooting on the fatal day. Robert Ross, "being dead, yet speaketh." Dear young readers, whose life is a pattern for yours?

MARRIAGES.

BOWMAN—FOX.—On March 2, 1895, by A. S. Shelly, at his residence, James S. Bowman and Annie B. Fox, both of the vicinity of Bally, Pa.

ROSEN—WAGNER.—At Parkerford, Pa., on March 16, 1895, at the home of the bride's parents, by N. B. Grubb, Harvey G. Rosen, of Royersford, to Miss S. Sallie Wagner.

STAUFFER—CORCORAN.—In Philadelphia, Pa., on March 28, by N. B. Grubb, Abraham M. Stauffer to Miss Martha Corcoran, all of Philadelphia.

SMITH—GERHART.—In Philadelphia, Pa., on March 28, 1895, by N. B. Grubb, Harry M. Smith, to Miss Marietta Gerhart, all of Philadelphia.

DEATHS.

SHUHART.—In Philadelphia, Pa., on February 17, Henrietta Shuhart, nee Spangenberger, aged 55 years, 1 mo., and 1 day. Interment in Fernwood Cemetery. Funeral services by N. B. Grubb.

EBERSOLE.—On February 19, 1895, at Tonawanda, N. Y., Abram Ebersole, in his thirty-fifth year. On the 22d his remains were brought to their last resting place in the Clarence Centre Cemetery. Services conducted by Daniel Heise and Jacob Krehbiel, the former speaking from John 11: 25-26, and the latter from 1 Tim. 4: 8.

SNYDER.—In Philadelphia, Pa., on February 23, Edna May, daughter of Andrew and Josephine Snyder, aged 4 yrs. and 5 days. Interment in Ivy Hill Cemetery, Germantown. Services by N. B. Grubb.

LEBER.—On March 1, 1895, in Souderton, Pa., Charles Raymond Leber, child of Adolph and Amanda Leber, aged 1 yrs., 6 mos. and 21 days. Interment on the 5th in the Hilliside cemetery, services in Zion Mennonite church by A. M. Fretz. Text: Rom. 6, latter part of v. 23.

STAUFFER.—On March 1, 1895, at Pennsburg, Pa., Sarah Elizabeth Stauffer *nee* Weidner, wife of Henry L. Stauffer, aged 46 yrs., 10 mos. and 10 days. She is survived and her death deeply mourned by her husband and eleven of the sixteen children to whom she gave birth. Together with her newborn babe her remains were laid to rest in Union Cemetery at Bally, on the 5th. Funeral services were conducted by A. S. Shelly, pastor of the Mennonite church, of which deceased had been a faithful member to her death.

STAUFFER.—On March 7, 1895, at Shelly, Bucks county, Pa., Henry Wilson, son of Henry R. and Minnie Stauffer, aged 21 days. Funeral services were held at the house on Sunday, March 10th, by A. B. Shelly. Interment at Saucon church.

MYERS.—On March 7, 1895, near Hagersville, Pa., of pneumonia, Caroline, wife of Abraham F. Myers, aged 51 yrs., 2 mos. and 7 days. The deceased leaves five children from a former husband and her present bereaved husband to mourn their loss. Interment on the 12th at Deep Run. Services by Allen M. Fretz. Text, 1 Cor. 15: 57-58.

LAPP.—On March 16, 1895, near Black Creek, Ont., Miss Anna Lapp, aged 52 yrs., 1 month and 23 days. On the 19th the remains were brought to their last resting place, in the family graveyard, on the old farm. Services by Jacob Krehbiel, basing his remarks on 2 Cor. 4: 17-18, assisted by A. B. Johnston.

BEAN.—On March 17th, 1895, in Quakertown, Pa., widow Hannah Bean, aged 68 yrs., 10 mos., and 28 days. Funeral services were held by A. B. Shelly and D. H. Reiter. Interment at Flatland Mennonite church.

SCHAFFER.—In Germantown, Pa., on March 20, Mary A. Schaffer, aged 85 years. Funeral services in Germantown Mennonite church, conducted by N. B. Grubb. Text Heb. 4: 9.

BOAN.—On March 23d, 1895, in Richland, Bucks Co., Pa., William Percival, son of John and Margareth Boan, aged 3 yrs., 11 mos., and 14 days. Funeral services were conducted by A. B. Shelly. Interment at Flatland Mennonite church.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of February.

From the congregation Koeppenthal—Orloff, on the Volga, Russia, $51.70; Abr. Witmer, Lockport, N. Y., $2.00; Alexanderwohl cong., Kansas, $15.00; Halstead, Kansas Sewing Society, $80.00; Mennoville cong., Oklahoma, $7.27; Salem cong., Ohio, $7.61; David Bixler, Berne, Ind. $10.00; Newton cong., Kan. $15.80; Hillsboro cong., Kan. $10.00; Congregation at Beatrice, Neb. $80.33; Friend of Missions at Newton, Kan. $20.00; Congregation at West Point, Iowa, $10.00; Bethel cong., Mo. $8.63; Henry L. Weiss, West Virginia, $5.00.

GUSTAV HARDER, Treas.

In order that the readers may form some idea of how the money contributed is used we give a summary of Treasurer Harder's REPORT FOR THE FOURTH QUARTER OF 1894:

DEBITS.

Balance in hand October 1, 1894.		
General Fund	$1425.08	
Church Erection Fund	988.43	
Cantonment Building Fund	42.54	
		$2456.05
Received during the quarter:		
From Cong. and individuals	$1367.55	
" Governm't Halstead School	687.50	
		$2055.05
Total debts		$4511.10

CREDITS.

For Repairs at Darlington Missionhouse	$140.00
Halstead School	687.50
Quarterly salary of J. S. Krehbiel	150.00
" " " J. J. Kliewer	150.00
" " " R. Petter	137.50
Five months' salary of H. R. Voth	500.00
Bakeoven at Darlington	75.00
Chickenhouse at Arizona Station	12.40
Chapel at Cantonment	450.00
" for J. J. Kliewer	300.00
Firewood at Cantonment	75.00
For Darlington Station	300.00
Subscription to Mennonite	10.00
For Cantonment Station	250.00
Balance in Treasury December 31, 1894.	
General Fund $773.33	
Church Erection Fund 456.83	
Cantonment Building Fund 42.54	
$1273.70	
Total Credits	$4511.10

GUSTAV HARDER, Treasurer.

For Home Mission—General Conference.

General Fund.—From Unnamed Giver, $5.00; Isaac Byck, Manitoba, $2.00; Congregation at Beatrice, Neb. $80.33, Church Erection at Colfax, Wash.—From D. Bachman, Moundridge, Kan. $1.00; H. Suderman, Newton, Kan. 50c; Newton cong. $5.15; Summerfield, Ill., cong. $30.00; A. A. Sommer, Cal., $1.00; Bethel cong., Mo. $9.40; Salem cong., Wisner, Neb. $11.00; Gust. Andres, Newton, Kan. $1.00;

DAVID GOERZ, Treasurer.

For Publication Fund.

From Summerfield cong. $10.00; I. A. Sommer, Berne, Indiana, $10.00; B. F. Welty, Newton, Kansas, $5.00.

MENNONITE BOOK CONCERN.

MEDICAL MISSION HERALD.—We have received the second (February) number of the *Medical Mission Herald*, a monthly periodical published by the International Medical Mission Institute of Chicago. The number before us contains, among other things, Extracts from Murdered Millions, Ten Reasons for Foreign Missions, a Description of the International Mission Institute, Some Facts about India, Tobacco and Tobacco Using, etc., etc. For information about the Medical Mission Institute and for sample copies of the *Mission Herald* address, S. D. Ebersole, M. D., 2340 Indiana Ave., Chicago, Ill.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. X. NO. 8. QUAKERTOWN, PA., MAY 1895. WHOLE No. 116.

THE COVENANT.

BY M. E. SANGSTER.

We read of the ancient people,—
In the world's dim dawn they stood,
And their gods were thronging the hill-top,
And crowding the vale and wood.
River and brake and fountain
Alive with the gods they feared,
The Canaanite and the Perizzite,
Their altars in terror reared.

We read of the one great people
Who worshipped the God of love,
Children of him whose covenant
Was made with One above.
Jehovah himself revealing
To the spirit's unsealed eye
The Maker, Friend, and Redeemer;
Dwelling beyond the sky.

Oft as we read we ponder
With a thought of then and now;
For yet in idol temples
The cringing votaries bow,
And still the great world's altars
Are veiled in smoke outpoured
From sacrifices burning
To gods of God abhorred,—

The gods of low ambition,
Of sordid gain and pelf,
The gods man makes in honor
Of his own unhallowed self;
While calling from high heaven
Jehovah's voice is heard:
"Oh, wandering children, listen,
And turn ye at my word!"

The Amorite and Hittite,
Who roamed the mountains bare,
And flashed their naked scimitars
In the white sun's blinding glare,
Were not more fierce and hateful
Than some who prowl for prey
In our modern Christian country,
In our gleaming modern day.

Yet still God's covenant standeth,
And still the friend of God
Is he who owns his leading,
His gracious staff and rod.
And we, in the flush of morning,
Or when the moon is clear,
Or late in the evening twilight,
The Lord's own voice may hear.

If we are of that great household,
That forth from sin and shame
To the peace, the light, the blessing,
Of our Father, went and came,
Thank God the covenant standeth,
Forever sure and fast,
And none its word believing
Shall be lost from home at last.

ENCOURAGEMENT TO PRAY.

"ABOUT twenty years ago, when I was a young man," said Mr. Barton, "I engaged in business with a Christian friend, Mr. Renny.

"Not having a great deal of capital we sometimes were in considerable financial embarrassment. At one time we had what to us was a very large note to meet, and we sent out to ask different parties owing us to oblige us by sending payment. We received some responses, but when the day came upon which the note must be paid we needed two hundred and fifty dollars to make up the required amount.

"The note being in the bank would go to protest unless met before the hour of bank-closing.

"Twelve o'clock came and the deficit was still before us.

"'What can we do?" asked Mr. Renny, his anxious eyes scanning my face. He met no encouragement there, for I was distressed at the thought of our lost reputation if the note went to protest.

"'I don't know what to do,' I cried anxiously.

"'Well, is there anything more we can do?' asked my partner, his distress still more apparent.

"'One thing more,' replied I: 'let us go down stairs together.'

"We retired to a private room and there laid the case before the Lord, entering into detail, making no reserve of confidence, telling him all. And then we arose again, looked one another in the face, and one said to the other, 'Now is there nothing else we could do? Have we done all in our power?'

"The conclusion was that we had done everything possible to help ourselves, there was no more that *we* could do; therefore we must wait for the Lord, who says, 'They shall not be ashamed who wait for me.' We came back to the store feeling more cheerful, though no help had come

"There was not much time now; the moments were measured off by the ticking clock in the store, and its hands pointed to one. But the Lord knew when the bank would close; he knew how much money we needed; and he sent help. A few minutes after one our pastor, Dr. F——, came hurriedly into the store, and after greeting us said, "Well, friends Barton and Renny, I am off for Europe, and I wish to make you my bankers. Here is a sum of money I wish to leave with you. I shall probably draw from it in small amounts, but you are free to use it as you wish. In fact I shall be pleased to have it benefit you.'

'We gave Dr. F—— our mutual note, thanked him for his confidence, and then told our story, remarking emphatically that he had come in answer to prayer.

"As he was a Christian minister it was not surprising that he should agree with us in our view. Agree he did, and expressed himself warmly upon the subject. 'I am gratified indeed,' he said, 'to find that I have been led here in this emergency, and just in time too;' and with tearful eyes and a warm hand-grasp for each he left us.

"And now our note was paid and our reputation was safe. Oh, how we thanked our Lord and how our faith was strengthened!"

How often, as we journey on through our pilgrimage, do we meet with as striking answers to our petitions, and yet we despond when trial comes, instead of taking our case to the Lord! Let us not fear; there is nothing too great for the Lord, and, blessed be his name, nothing too small.

It was when the disciples had forgotten to *take bread* that Jesus said unto them: "Having eyes, see ye not? and having ears, hear ye not? When I brake the five loaves among five thousand how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took yet up? And they said, Seven. And he said unto them, How is it that ye do not *understand?*"

He reminded them of the miracles of the loaves to strengthen their faith; and cannot we strengthen our faith by these miracles? When bread was needed it was bread that the Lord provided; and in our friend Barton's case it was money that was needed, and money that was provided. "My God shall supply all your need." Friends, be assured of this, and in every signal deliverance learn to more fully trust in your Father, "whose is the world and the fulness thereof."

RADIUS,
in American Messenger.

A WORD FOR JESUS.

SOME years ago an earnest Christian man in San Francisco, while on his way home from an errand of mercy, passed an old ragpicker poking over an ash-barrel. Something impelled him to stop and speak to him.

"Do you love Jesus?" he asked him gently.

The old man started, and lifting his wrinkled, dirt begrimed face, looked at the gentleman a moment, and exclaimed, "O Californy! I used to know Jesus before I came here, but I've lost him now. I came to get gold, gold of Californy. I *forgot my Jesus for gold;* I lost him these many years."

Upon conversing with him more the gentleman learned that his was a strange, romantic history. He was a native of the Sandwich Islands; had been converted soon after the first missionaries went there, and sent to this country to be educated. He afterwards returned to the Sandwish Islands, and was for a time teacher to the reigning king. Becoming infected with the gold-fever, which reached even those "Isles of the Sea," he came again to this country, this time to the western coast. He was successful for a time, but in his quest for gold forgot, as he said, his Saviour, fell into bad habits, lost even his gold, and at last was reduced to the miserable wreck the gentleman addressed. But that single question, "Do you love Jesus?" had roused his conscience, and like a shock had opened his eyes and showed him his condition. He besought the Christian to help him and not leave him to ruin.

He did help him. He and other Christian friends cared for him, fed and clothed him, and brought him, by earnest prayer and loving teaching, back to his forgotten Saviour. His penitence and child-like trust, when at last he dared call himself the "prodigal son," were touching.

He expressed an earnest wish to return again to his island home to labor there for Jesus. So the means were raised and he was sent back, but he barely lived to reach the islands. He died a few minutes after landing, but died in the faith of Jesus.

Was not this precious reaping for that Christian's sowing a word for Jesus?—*Advocate and Guardian.*

THINK BEFORE YOU GO.

A writer in the *Boston Safeguard* remarking on some of the reasons why many people leave the country and flock to the cities and towns where a scarcity of work is apt at any time to bring large numbers to the point of destitution and suffering, expresses some thoughts which are worth repeating and pondering on. When the disproportionate growth of cities is regarded by such thinking men as Dr. Josiah Strong to be one of the greatest perils of our nation, it can not be amiss to contemplate the causes that lead to this unnatural and unwholesome condition, as well as to point out the advantages and disadvantages which if properly understood and appreciated would lead many a one in the opposite course. A few extracts from the article here follow:

"Many men are unwilling to take the *care* that is necessary to raise corn, wheat, oats, calves and chickens. They are unwilling to endure the hard work which is necessary to subdue the soil, and so they go into some factory or shop, where everything is ready to their hand; they work eight or ten hours a day, and then drop everything and go their way. They have their wages at the week's end, and they have nothing else. When work fails, they have nothing laid by, nothing growing, nothing to look for; and the roof over their heads belongs to another.

"The man thus situated may, by paying his money, join some labor organization. Then he may be ordered to strike. The labor organization is supposed to secure special privileges to its members and the man who does not belong to that organization must in some way be *deprived*, not only of these special privileges but of his *common rights*, or else men will not appreciate the advantages of the association. He must be sworn in to an oath-bound lodge, or else be called a "scab" and cursed and excommunicated and stoned as an enemy if he is willing to do work which other men have refused to do.

"When a panic strikes the land, every man living in the city is specially likely to feel the pressure. He needs to buy his daily bread; he has no way of getting it; and if work fails bread fails, unless he has something laid by.

* * *

"It costs probably twice as much for a man to live in the city as in the country. Rent, bread, fuel, and vegetables, etc., are more expensive; consequently the man who decides to live in the city must be prepared to *earn two or three times as much* as he would need to earn in the country. To do this he must be a skilled laborer; he must know how to do things which most people cannot do, and which, nevertheless, need to be done; and if a man cannot do this he is likely to fare hard in the city.

* * *

"The work upon the farm is harder than some of the dainty work of city and shop; it is far easier and more comfortable than the heavy work of mines, foundries and forges; and the farmer has opportunities for reading, for thinking and for journeying, superior to those of most of the city employes. He has abundance of good food, if he is a good farmer, and has a good farmer's wife. If he wastes not he wants not. His hens are laying while he is at work; his corn grows while he rests; he is never out of work, never goes on a strike, and is never afraid of being bludgeoned or boycotted by some servant of the devil, who has bound himself with oaths and obligations to fight for his special organization, and hinder everybody from working who does not belong to it.

* * *

"The great lack with many a young person is in not *seeking first the kingdom of God*. A man without God is uneasy, restless, and never willing to be left by himself. He cannot bear to be left alone; he is not at ease in his conscience, nor at peace with God; so, as God gives him no *joy*, he hunts the world for *fun*; as he has no springs of gladness and peace within his soul, he must go "where there is something going on," and so in the city with its crowded and sweltering throngs, where all the trappings of Vanity Fair are exhibited, where lights are blazing, amusements are paraded, trumpets are sounded, and the mad world is rushing on in its path of riot and destruction, there he finds a place. Perhaps he goes from city to city, restless and homeless, while the servant of God trusts in Him who has been "our dwelling place through all generations." In the far off land the prodigal finds riotous living, but he also finds the mighty famine, the swine and the husks.

"The man who knows God is *not afraid to be alone*. Upon the breezy hill-tops, and in the quiet vales, he walks with God. Lot may sit in the city gate of Sodom among the judges of the people, but Abraham, with his tent and altar on the hills of Palestine, entertains angels unawares, and holds communion with the Highest.

"Let the children of God know their high estate, and rejoice in the blessings which he bestows, and they will find his promises true and his providence never failing; and sitting beneath their own vine and fig tree, and eating the fruits of their own honest toil, and rejoicing in the fragrance of the fields which the Lord has blest, they may serve their generation by the will of God, and rear their strong and healthful children, to bless the world."

PRAISE OF COLD WATER.

A letter from Wooster, Ohio, says: "Of all the powerful execrations on rum delivered by the late John B. Gough, the most powerful has never been published. I came across it to day. It is in Gough's own hand-writing, and was delivered by him twenty-six years ago. After its delivery, a young law student in the audience, T. S. Shepard, now a resident of this city, asked J. Gough to favor him with his words in writing. J. Gough consented on condition that the manuscript never be published while he was on the lecture platform. They were assented to, and J. Gough jotted down the following apostrophe on water and execration on rum as he had delivered them while holding a glass of water in his hand.

"There is no poison in that cup; no fiendish spirit dwells beneath those crystal drops to lure you and me and all of us to ruin; no spectral shadows play upon its waveless surface; no widow's groans or orphan's tears rise to God from those placid fountains; misery, crime, wretchedness, woe, want, come not within the hallowed precincts where cold water reigns supreme. Pure now as when it left its native Heaven, giving vigor to our youth, strength to our manhood and solace to our old age. Cold water is beautiful, and bright, and pure everywhere. In the moonlight fountains and the sunny rills; in the warbling brooks and the giant river; in the deep tangled wildwood and the cataract's spray; in the hand of beauty, or on the lips of manhood—cold water is beautiful everywhere."—*The Presbyterian.*

HANS DENCK, THE ANABAPTIST.

He was born about the close of the 15th century. An article in the "Contemporary Review" by Richard Heath, gives an outline of his history and doctrines, from which the following article is condensed:

From the autumn of 1524 to early in the summer of 1525, the people of southwestern Germany were in a state of commotion, endeavoring to throw off the oppression of the ruling classes, who sat like a nightmare on the breast of the German people. These risings were quenched by hired troops from abroad, but much bloodshed and destruction of property accompanied the contest. Denck refrained from any violence in speech or action, but suffered during the short remainder of his life for his sympathies with the defeated party. In 1523 he was appointed head-master of a school in Nuremberg, but coming into collision with the prevalent theology in that city, was soon banished by the Lutheran authorities.

Luther had claimed for the Holy Scriptures the sole authority in matters of faith, the Roman Catholics held that the Church had the power of interpreting the Scriptures. Denck said (as George Fox did afterwards) that the Holy Spirit revealed itself in every good man and gave him the power of interpreting them aright. At Augsburg where he had found refuge, he exerted himself in forming a fellowship of those willing to labor for the moral purification of themselves and of society. Although successful in this effort, he was driven from one place of refuge after another, till, as his biographer states, his history reads like that of the "wandering Jew." His last days were spent in Bamle.

According to the Lutheran theology, man was utterly depraved. If their inclinations were vicious they did bad deeds; if virtuous, they did good ones; but bad or good, all human acts spring from a corrupt nature and are sinful.

Denck would not admit that men by nature were utterly depraved, since he believed that every man had within him a spark of the Divine Life, a ray of the Divine Light. Man's will was free; for he could stifle this Life, could hide his eyes from this Light; while on the other hand, he could, if he would, recognize it, believe in it, be obedient to it. To do so effectively needed the help of God, which, however, he declared was at all times willingly granted to those who were seeking to do right and to be right.

Denck was one of the very few who absolutely refused to sanction the propagation of truth by violence and the magistrate's sword. He submitted rather to a constant succession of defeats, and to arriving gradually at a position from which there was no solution but the stake or the gallows. But his frail body wore out before that time arrived, and he obtained deliverance in an easier fashion.

THERE is an old story of a great artist in colored glass. He designed a window for a grand cathedral, and selected for it some very choice material. After he had completed his work an apprentice gathered up the rejected pieces, and from them designed a circular window for the same cathedral. It was pronounced to be more beautiful than the work of the skilful master, and yet it was formed from the broken pieces which he cast away. So out of what seems to us to be but rejected and broken opportunities that others care not for or cannot use, we may do some precious work—work that will call forth "Well done" from the lips and heart of the Lord himself.—*Presbyterian.*

MISTAKES IN BEING ANGRY.

David's injunction (in Psalm 4: 3 Septuagint and Rev. marg.), "Be ye angry and sin not," is emphasized by Paul (Eph. iv: 56) in the same words; as though Psalmist and Apostle would say, Although you may be righteously angry, have a care lest you act unrighteously in your anger.

If a strong and right minded man sees a gross act of injustice, or a horrible crime, being committed, his whole nature may be fired with holy indignation against the wrong, and he may seek to put an end to that evil doing. In such a case he is righteously angry, without sin. But if his anger goes out in personal vindictiveness toward the wrong doer instead of against the wrong as the wrong, he is angry unrighteously; and if he delays his anger until the wrong is righted, and then gives way to violence, he is mad from his anger at a wrong time; and there is no excuse for it. Yet men, including women, are more likely to be angry, and show resultant madness, at the wrong time than at the right; and it were worth our while to understand this danger as one of the imminent perils of all of us.

In telling the story of a steamboat excursion on the Connecticut River, for the benefit of the poor boys and girls of the city, *The Hartford Courant* gave a striking illustration of this getting mad at the wrong time. The steamer had returned to its dock at the close of the day, and the hundreds of happy children were coming ashore, to be met by their companions or members of their families, who had gathered to give them welcome. When nearly all had left the steamer, a mother, who had been watching anxiously for her little boy, began to weep and to wail violently, over her dear "Jimmy," who had been "drownded," and therefore had not come back again. Policemen and bystanders tried vainly to comfort and reassure the disconsolate mother; but she was not to be comforted.

"Jimmy" was the "best boy of the whole lot," and he alone was the lost one. The captain of the steamer came to her rescue, assuring her that no boy had been lost overboard; and he proposed to her to follow him in a search for her missing son. Still wailing piteously, without a ray of hope in her heart, the sad mother followed the captain in a search, until, under a settee on the promenade deck, "Jimmy" was found fast asleep, after his long day's outing. Seeing the boy alive and well, as he was drawn from under the settee, his mother instantly found relief from her doubt and fear in a burst of indigation over the fact that she had been made to suffer so; and, holding "Jimmy" with one arm, as she jerked and shook him, she began to box his ears and slap his shoulders with the other hand, in token of her indignation. As *The Courant* pithily phrased it, "Jimmy realized now that his picnic was over, and that he was in the bosom of his family once more."

How many a boy suffers similarly from his father or his mother getting mad at the wrong time, in some such way as this! A father is waiting for his son who is out late in the evening, or who has gone off on a ride or a sail, and is delayed beyond all anticipation in his return. The father's loving anxiety for his son fills him with dread imaginings of possible harm to the boy. He would hardly be surprised if, at any moment, the mangled body of his dear son were brought to his door by strangers. He listens with bated breath for any sound of approach. Suddenly the door is opened and the boyish son himself is there. A few quick questions discloses the fact that it was no dire peril of life or limb, but simple thoughtlessness, or an unexpected meeting with a friend, that had caused this delay; and then the fallible father gets mad and shows his anger; as if it were because his son had not been killed or maimed, but had returned in health and soundness. And there are waiting wives, also, who seem to be maddest when their husbands come home safe and sober at an untimely hour at night. How often an unwise mother jerks the arm of her child whom she is leading, and gives the child a violent shake, after it has recovered itself by an effort from a stumble and fall! And how often a mistaken father flies into temper at a child, who after being answered half a dozen question asked one that his father finds himself incompetent to answer! Getting mad at the wrong time is as common as it is undesirable in the average family circle.

Getting mad at any time is a perilous business,—perilous to the one who shows the madness, and perilous to the one who provokes it. But getting mad at the wrong time is doubly perilous, and under no circumstances is there any gain in it. Yet all of us are in danger of this, and we would do well to be on the lookout for it.—*S. S. Times.*

A GENERAL AWAKENING.

Many have felt it a duty and a privilege to systematically set aside a portion of their income to be used in the Lord's work, and many also from this "Lord's Box" have answered favorably promiscuous applications of charity without examining carefully into the worthiness of the object.

We are pleased to note indications that this system of promiscuous giving of the Lord's money is passing away, and that those who have consecrated a portion of their money to the Lord's work feel a special responsibility in seeing that that money is placed to the best advantage for the cause they have so near at heart.

A Christian business man said recently, "When I buy anything I usually buy where I can get the largest amount for my money, and when I give anything to the Lord's work I am going to give it where it will do the largest of work for the cause. I feel that I should be interested as much in the mission to which I give my money as I would in a piece of property I have bought." All true giving must be intelligent.

That the gifts of the membership of our churches may accomplish the largest amount of work for the Lord's cause is the reason for the existence of our Mission Boards. Men are specially appointed whose business it is to canvass the whole field of missionary work to find out where the gifts of the churches can be used to the best possible advantage. Therefore, it is the wise course for those who are giving money for the advancement of Christ's kingdom to give it in connection with their own church through the regularly appointed Mission Boards.—*Assembly Herald.*

Christianity has no more precious possession than the memory of Jesus, during the week when He stood face to face with death. Unspeakably great as He always was, it may be reverently said that He was never so great as during those days of direst calamity. He triumphed over His sufferings, not by the cold severity of a Stoic, but by self-forgetting love.—*James Stalker.*

AS A LOVELY SONG.

At the conclusion of a very living description of the treatment his prophet Ezekiel received at the hands of the children of Israel, the Lord says to him: "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."—Ezek. xxxiii: 32.

Spiritually these words describe the state of those who in a patronizing way receive the prophet—*Truth*, as it favors their selfish interests, but who do not obey it. All those to whom *Truth* is merely a matter of agreeableness, to whom any idea is acceptable if it strikes them pleasantly, by whom every doctrine is rejected which seems to them undesirable, who never raise the question of the truth of a doctrine, and by whom all religious thought and faith are merely matters of acceptableness, or unacceptableness, are represented in this description, for he who determines his faith by the uncertain, the fluctuating standard of his own feelings, is listening to *Truth* as one listens to "a very lovely song of one who has a very pleasant voice."

The quality of such a reception of *Truth* may also be seen when we consider the province of the mind which it occupies. Our religious doctrines ought to be the deepest convictions of our souls. They ought to stand at the centre, characterizing, controlling and guiding all the affairs of our lives. Our religious convictions ought to be the most serious, earnest and powerful of our subjects of thought and feeling. They should occupy the inmost recesses of our consciousness. But when instead of this our spiritual thoughts are simply of the ideas that are pleasant, and the sentiments that strike us as lovely, and the emotions that seem to us sweet. they become matters of the surface experience of life, classed with other concerns of surface enjoyment. Those things which should be in the inmost of the temple of the soul are thus placed in its vestibule. The things which should stir the recesses of the heart are employed merely to gratify one's outer tastes and fancies. Such a one receives his spiritual faith as one "listens to him who can play well upon an instrument." The whole doctrine of spiritual life is thus taken from the centre of man's being and placed in its circumference—*New-Church Messenger.*

FRIGHTFUL LEAK.

Some suppose that the Tariff bill and the political changes will remove from the country the financial pressure under which it groans. That the tariff does not have an effect we should be slow to affirm, but that there are causes of hard times of the most potent sort, which, if tariff agitations and changes did not exist, would make these times hard, we now undertake to show. During the year ending Sixth Months 30th, 1893, the inhabitants of the United States, as reported by the United States Bureau of Statistics, consumed 101,197,753 gallons of distilled spirit, 31,987,819 gallons of wines, and 1,074,546,336 gallons of malt liquors, making a total of 1,207,731,908 gallons. This is the state of the case. By the *American Grocer*, which we have not found wrong in matters of this kind, it is stated that this is more than three times as great as the consumption in 1875, and more than twice as great reckoned on a *per capita* basis. On the other hand, the use of tea and coffee remains almost stationary.—*Friend.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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All other articles for publication, Church News, Notices, etc, are to be sent to A. S. SHELLY, Baily, Berks county, Pa.

QUAKERTOWN, PA., MAY, 1895.

The Mission Board of our General Conference has issued a call in the *Bundesbote* for mission services to be held in all our churches on the coming Whitsuntide. The object of these services shall be to strengthen the love for the mission cause and to encourage to prayer and joyful giving for our Indian mission. The present needs and requirements upon our mission field are of such a character as to demand a general interest and united prayer and assistance in this our work. We trust that all our churches will heed this call of our Mission Board and see to it that mission services be held wherever it is possible for them to do so.

Recently a bill was introduced in the Senate of Pennsylvania entitled, "An Act making it lawful to publish, expose to sale and to sell, and deliver newspapers on the first day of the week, commonly called Sunday." This has been met with protests from Christians from all over the state and it would seem not without good effect as already the assurance comes from Harrisburg that the bill has been killed. God be praised for the deliverance! The passage of such a law would be the entering wedge which the enemies of our Sabbath would not be slow in driving in deeper and deeper to the unsettling of our Christian laws and institutions.

It is a hopeful sign for the future work of the church when the leaders earnestly consider such timely questions as were discussed at a meeting of Mennonite ministers in South Germany as given in a paragraph elsewhere. One great source of weakness in the church of the past has been the failure to provide for the employment of the young and also of the older members in active Christian work. Of late years the church has come to ask herself more seriously than ever the question, "What can we do for the spiritual care and development of our young converts?" And the answer almost always comes in systematic and organized work for Christ and the church. Thus at the eleventh hour, as it were, the many who had been left standing idle in the market place are sent into the Lord's vineyard.

The blessings of the religious liberty enjoyed by the people of this country and especially the considerateness with which conscientious scruples of the individual citizen are treated by our government as compared with the more despotic governments of the old world, have recently been prominently illustrated by contraries in the case of a young man a member of a Mennonite church in the province of Alsace, Germany. According to the laws of that country, the young man, Throenert by name, was compelled to serve in the army, but true to his conscience and his understanding of Christ he refused to bear arms. Perfectly exemplary in his conduct and his obedience in other respects according to the testimony of the officials, yet when it came to doing that which he considered wrong he was steadfast and immovable in his decision to "obey God rather than man." He respectfully requested to be allowed to serve the government in any other way in lieu of bearing arms but instead of this he was cast into prison for disobedience. The Berlin *Tageblatt*, speaking of the case, says that there are others of like faith in Alsace who have likewise refused to bear arms and have been punished with imprisonment. Division Chaplain, Goens, endeavored to persuade Throenert to yield his position but the latter answered his arguments with Scripture to his complete discomfiture. The case is attracting much attention and it is to be hoped that the outcome may be a modification of the army regulations in favor of a more considerate treatment of those conscientiously opposed to the art of killing their fellowmen. All honor to Throenert and his companions for their faithful adherence to what their and many other people's conscience says is right.

A favorite argument in favor of secret societies as they exist, is that they are charitable institutions and their so called benevolence is often compared with that of the church to the supposed disparagement of the latter. To the point of such comparisons a writer in an exchange says: "If the church would become as benevolent as the secret orders, she must be careful to exclude from her membership all who would be likely to need assistance. Every applicant must be sound in body. No invalids or cripples must be received. Every applicant should be required to bring a certificate of good health from some reputable physician, and must have some visible means of support. He must have a good trade or a prosperous business of some kind, so that he will not be likely to have to draw on the charity fund. Again she must not extend relief to any who are outside of her own pale. Her charity must be confined to her own members;" and, we might add, aid must be given to these only under certain well defined, rigid limitations. Words like these bring to mind the experience of a number of brethren a few years ago, when a sincere and well-meant effort was made to organize a beneficial and benevolent society within our church. Rather than adopt a set of rules and regulations for the society from which the last vestige of true Christ-like charity had been eliminated, which seemed to be the only way to insure financial stability as it is in the worldly organizations, the project was dropped. The church, to be true to its head, must exercise and practise a warm-hearted unselfish benevolence. Nor has it ever been entirely wanting in this though sometimes greatly lacking. Let the spirit of true benevolence be fostered in the church. Let love be without dissimulation and free from the selfish limitations of the "Priest" and the "Levite," but large hearted and open-handed as that of the "Samaritan." By the manifestation of such love shall the world know that we are His. And if people want to make business investments with the expectation of material gain, let them do it in the name of business and not under pretensions of charity.

The converts in the Samoan Islands have given as much as $9,000 in one year to the work of missions. The Fijian Christians contributed $5,000 a year to the same cause and the church in the Friendly Islands numbers 30,000 and gives $15,000 a year. Thirty per cent. of the ministers of the Sandwich Islands are missionaries, and twenty-two per cent. of the donations of the church members to missions goes to foreign lands. In 1890 the giving of the native Christians in mission churches averaged $75 a member.

With these things so ought not American Christians to ask themselves if a due proportion of their money, a due share of their time, is given to the work of missions?—*Am. Messenger*

I have observed one very undesirable fact in my own experience and in my observation of others; this fact is, that everything depends on the manner in which first sins and first slips from the right path are treated. If a first false step is promptly met by a thorough repentance (as in the case of Peter's lie in Pilate's hall) there the mischief ends. The soul soon recovers its healthy tone, and is sometimes the wiser and stronger for its sad experience. But if the first sin is followed by a second and a third and fourth, without any contrition before God, then conscience soon becomes benumbed and powerless. In time it is "seared as with a hot iron." This is the case with those professed Christians who lapse into sensual vices, or who are detected in dishonest defalcations or breaches of trust. All these men could easily have been saved right after the first transgression; but when that was passed without compunction the rapids soon whirled them over the cataract. It is astonishing to observe how fast sin will soothe even a Christian conscience.—*Cuyler*,

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Eastern District will be held in the Eden Mennonite Church, Schwenksville, Pa., Monday, May 6, 1895, at 10 a. m.

The following topics will be discussed:

1. What can we do to make our people more familiar with the history of our Church? A. M. FRETZ.
2. How can we make our Church more attractive? N. B. GRUBB.
3. Regeneration or Conversion. a, How brought about. J. S. MOYER. b, The fruits thereof. A. H. GOTTSHALL.
4. To what extent, if at all, is a Christian justified to engage in pleasureable amusements, games, etc.? A. S. SHELLY, SOLOMON OTT.
5. What are some of the hindrances to the growth of our Church? Can they be removed, and how? A. B. SHELLY.

CONFERENCE NOTICE.

The Eastern District Conference will convene in the Eden Mennonite Church, Schwenksville, Pa., Tuesday, May 7, 1895.

The Conference services will begin at 9.30 a. m. and be conducted by the brethern A. S. Shelly and J. S. Moyer, followed by the usual transaction of business.

All the members of the Conference are expected to be present and all members of the Church and everybody are cordially invited.

W. S. GOTTSHALL, Sec.

NOTES FROM HERE AND THERE.

Brother C. Gerber, of Elkhart Co., Ind., has moved to Pulaski, Iowa, where he will assist the pastor, Brother Ph. Roulet in the spiritual care of the congregation.

A correspondent from Gretna, Manitoba, writes: During the last weeks in March a number of German settlers from the United States came to Manitoba. Three families will settle in South Manitoba and several families from Nebraska will settle at Leduc, in Alberta.

Twelve persons were baptized and received into the church at Dalton, Ohio, on Friday, April 12th. Six more were received by the right hand of fellowship from other congregations.

At a recent conference of the Mennonite ministers in the provinces of Hesse and the Palatinate, Germany, (the second conference of the kind held by these ministers,) several papers were read on topics of importance for the ministry. In one of these, the writer, Brother A. Hirschler, treated among other points the following: What can be done to secure a careful nurture of our children in the fear of the Lord and for the spiritual care of our young converts? In answer to the latter question he recommended in substance the organization of Young People's Societies.

The mission work of the Philadelphia congregation has been given a new start by the securing of a more convenient and suitable location at Huntingdon avenue and Marshall street. This new mission will be opened on the first Sunday in May. A Sunday school will be organized and regular services established. The congregation itself, worshipping at Fifth and Diamond streets, has received an addition of thirty-four members during the Easter communion season.

The Christian Endeavor Society of the Schwenkfelder church at Kraussdale, Pa., celebrated the first anniversary of its organization on Wednesday evening, April 24th, with a meeting in the chapel of Perkiomen Seminary at Pennsburg. The principal feature of the evening was an address by Rev. Charles Rhoads, of Philadelphia, ex-President of the State C. E. Union, in which the speaker gave a clear and forcible exposition of the principles of the society. The address was replete with happy suggestions and words of inspiration and encouragement for all Christian workers. The society of the Hereford Mennonite church at Bally had been invited and was represented at the meeting by the pastor and a number of the members. These two societies sustain an especially intimate relation to each other and they will probably in the near future have another joint meeting.

The appointment by President Cleveland of Bishop Whipple to be the late Prof. Painter's successor on the Board of Indian Commissioners is one that will at once commend itself to all friends of the Indians. We can think of no one better qualified to take Prof. Painter's place than Bishop Whipple, whose long experience in Indian work, self-sacrificing devotion to the temporal and eternal welfare of the red man, and devout and large-hearted Christian spirit, have won for him the confidence and love of the Indians themselves and the respect and esteem of his fellowmen everywhere.

FIFTY YEARS AGO.

On March 27th a beautiful festival was held in the Mennonite Church at Newton, Kansas, celebrating the 50th anniversary of the wedding of Jacob and Maria Andres, members of that congregation. The exercises consisted in addresses by Elder Jacob Toews, Brother J. R. Toews, and Brother D. Goerz, prayer, and singing. The addresses were based respectively on Ps. 126: 2–3, "The Lord hath done great things for them; the Lord hath done great things for us, whereof we are glad;" Ps. 134: 2, "Lift up your hands in the sanctuary and bless the Lord," and 2 Sam. 7: 18–19, "Who am I, O Lord God, and what is my house that thou hast brought me hitherto?" In the singing, use was made of a hymn composed especially for the occasion.

After the services in the church, a feast prepared in the home of the aged couple was partaken of by a large number of relatives and invited guests, and Brother John Andres, a nephew, made an after dinner speech based on Matt. 28: 20, "Lo, I am with you alway." In the evening a beautifully constructed and illuminated transparency erected on the lawn was greatly admired. Letters of regret and of congratulations were read from many absent friends, some in Germany and Russia.

NEWS FROM NOBLE, IOWA.

On Saturday before Easter we received into the Church by baptism, five persons, and by letter also five—ten in all. Most of these were young married and unmarried men and women, who have yet opportunity to devote the prime of life to the service of God.

On Easter we celebrated the communion service. The church building was filled to its utmost seating capacity. The present membership amounts to about 140. The time will soon be here to consider the enlargement of the church building. There are a great many young people, both in church families and outside of them, who will undoubtedly be gathered into our fold sooner or later; and this looks favorably to the future growth of our Church in numbers, and certainly in spirit.

Our Bible reading class is at present engaged in studying the circumstances attending the birth and history of the infant Christ child. At our next meeting we intend to consider and discuss the solitary event in Holy Scripture relating to the boyhood of Jesus—his visit to the temple, his intercourse with the doctors, and the first distinct annunciation of his sacred office. Following this, the class will pay attention to the preaching of John the Baptist, the baptism and temptations of Christ, and then the chief incidents and stages of our Lord's career, in chronological order. This is but the beginning of our contempleted work, and is to be the foundation of the subsequent doctrinal study of the New Testament.

We ask the prayers of the readers for the success of our efforts, and for the well being of our Church in general. H. G. ALLEBACH.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*Frederick W. Farrar.*

GENERAL CHURCH AND MISSION INTELLIGENCE.

A half a century ago all foreigners were excluded from Siam, but now all Christian countries enjoy treaty rights. The present king subscribes liberally to educational and missionary enterprises.

According to Rev. N. A. McDonald's work on Siam, Buddhism has the following Decalogue:

I. From the meanest insect up to man, thou shalt kill no animal whatever.
II. Thou shalt not steal.
III. Thou shalt not violate the wife of another, nor his concubine.
IV. Thou shalt speak no word that is false.
V. Thou shalt not drink wine, nor anything that may intoxicate.
VI. Thou shalt avoid all anger, hatred, and bitter language.
VII. Thou shalt not indulge in idle or vain talk.
VIII. Thou shalt not covet thy neighbor's goods.
IX. Thou shalt not harbor envy, nor pride, nor malice, nor revenge, nor the desire of thy neighbors death or misfortune.
X. Thou shalt not follow the doctrines of false gods.

Mrs. Charles H. Spurgeon, still residing at Westwood, London, continues to supply ministers of small means with good books. During 1894, 8403 volumes were thus distributed, mostly works by her lamented husband. For this purpose £. 882. 15 s. 7 d. was contributed, and the work done by this "book fund" has been immense and of vast benefit.

The *Epworth Herald* contains this item: "Last year we got a check of about $2300 from one church, and shortly after came a contribution from the same church of one cent, which belonged to the former contribution. Who gave that one cent? God knows. It may have been the largest gift in the Lord's treasury for the year."

The General Assembly of the Presbyterian Church has appointed the week beginning with April 7th as a week of self-denial and prayer for missions. In this it has adopted one of the institutions of the Salvation Army, whereby the latter has already collected great sums for their church work. It is not only the "hard times" that effect the church and mission treasuries, but in many cases it is the want of self denial and a lack of personal consecration to the Lord and His service.

Dr. A. J. Gordon, who lately died at Boston, Mass., at the age of 58 years, was an eminent divine, a zealous worker and a writer of eminent renown. Besides being one of the editors of the *Missionary Review of the World*, he wrote a number of volumes on different religious subjects. The last of these "*The Ministry of the Spirit*" left the press on the day of his departure from this world.

"A woman in Baltimore has presented a church there with a holy vessel valued at $20,000." Is there no better way for a church to hold that amount of money, when men's souls and bodies are starving, than in the form of a golden vessel locked up in an iron safe?

Evangelical Christians in the United States are credited with possessing $13,000,000,000. They contribute annually twenty-five cents per capita for foreign missions or one thirty-second part of one per cent. of their wealth. Do they possess this wealth, or are they possessed by it? *Dr. A. J. Gordon.*

Find your niche, and fill it. If it be ever so little, if it is only to be hewer of wood or drawer of water, do something in this great battle for God and truth.—*Spurgeon.*

MISSION DEPARTMENT.

FROM ORAIBE, ARIZONA.

Missionary H. R. Voth writes as follows of his work among the Moqui Indians, at Oraibe, Arizona:

"In looking back upon the past year, I am frequently reminded of the words spoken by the prophet Samuel when he says, 'hitherto the Lord has helped us.' In the beginning of the year cares and anxious questions for the future would frequently present themselves to our minds. We were to establish a station here, but how and where? We were to procure water, but where and how? We were to obtain the necessary material for the erection of missionbuildings, but where get the teams to bring the material hither? And above all that, I was at the time sick in bed. But we were confident that the Lord, who had permitted us to be sent here would also supply us with everything needful and would help us on in our work. And He has graciously done so. One dark cloud after another vanished before our eyes. The Lord removed one difficulty after another, and He always paved us ways where we could see none before. Whenever despondency would come He gave us new courage and alacrity, and throughout the year He has wonderfully blest us with health and the necessary strength for our work. To Him be praise offered praise and thanksgiving for His unmerited grace! One and one-half years we have now been at this place, and during the whole time since our coming here the Lord has revealed much love towards us. That we may in the future follow Him with childlike confidence, however and wherefore He may lead us, is our earnest desire and sincere prayer at the opening of another year. Our work during the past quarter was mainly upon the station. Our stable, not yet finished, gave me some work to do. Then it took me several weeks to finish a few unfinished rooms and to make other necessary arrangements at the house. While I was working at these my wife did the painting and whitewashing. After that I had to procure the necessary firewood for the winter, which had to be hauled from five to six miles."

Brother V. then writes of a visit he made in company with and by request of Agent Capt. Williams, to Moenkope, an Oraibe village of about twenty families, 50 miles distant from Oraibe, and of the troubles then existing between the Oraibes living at Moenkope and their Mormon neighbors and some of the Indians living at Oraibe. Our space forbids us to print this part of brother Voth's report. Let it suffice to say, that these troubles have been adjusted, after a small detachment of troops had been sent there and after a few of the turbulent Indians at Oraibe had been arrested.

Brother V. further writes: "Lately the Indians again celebrated their nine days' solstice feast, of which I made mention during the previous winter. Then I had not been present at the ceremonies performed during the last night of the feast. This time, however, I remained with them all night and took note of all that was done. Lolulomie was the officiating priest. I had occasion to observe how well organized a system their pagan religion is. Some of the scenes transacted were really affecting, others seemed childish, but none of them were barbarous or obscene. A deep earnestness pervaded them all. My heart was heavy and sad as the power of heathendom thus presented itself visibly before my soul. When will this power be broken! From the deepest recesses of my soul my prayers ascended to God, beseeching Him for light for this poor, benighted people, for strength and wisdom in doing our work among them, and above all for the gift of language—to enable us to preach to them in their own language the Gospel of Jesus of Nazareth, which looses from the bonds of iniquity and proclaims peace to the troubled heart."

Brother V. further writes as follows of the first Christmas celebration ever held at Oraibe:

"On the Holy Evening and on Christmas day we celebrated Christmas quietly in our own family. The joy for all the nations extends to the remotest places on earth, and the 'peace on earth' is also heard within the most narrow circles as well as within our own hearts. On December 27th we celebrated Christmas with our Indians. On account of the delay experienced in getting some of the things intended for the feast we were obliged to postpone the celebration until then. About 275 to 300 Indians, both great and small, old and young, had come together. After we had sung a hymn I narrated to them the Christmas story. After this the teacher of the government day-school at Oraibe led in prayer. After the singing of another hymn every one present was made the recipient of a little gift. Some received shirts, others the material for the same, some dresses, others underwear, etc. We also distributed some cakes and dried fruit among them. The children received pieces of clothing, playthings, cakes and candies. We had spared the things sent us by some of the Sewing Societies for Christmas, and we would here once more express our thanks to the dear givers of these articles for their kindness with which they have remembered our Indians. Their gifts were the means of filling many a heart with joy. We would most heartily thank our young friends for the gifts sent us. Special mention deserve the members of the Children's Mission Society of the Salem church, Ohio, and the gifts they sent specially for the Indian children. Above all our thanks are due to our heavenly father who has granted us the privilege to begin a mission here and to tell these people of the joy which is to appear unto all the nations of the earth."

H. R. VOTH.

FROM CANTONMENT, O. T.

Superintendent H. L. Weiss, of our Mission station at Cantonment, O. T., writes as follows of their school work during the first quarter of the present year:

"The attendance of the children has not been as regular as it was the previous quarter. We had some sickness—La Grippe being the principal complaint—which gave us some annoyance. The Indians had frequent dances which caused some of our children to run away frequently. Teacher Whiteshield was taken sick too and is quite weak yet. He missed however only a few days of school. Since Brother Petter's church is completed he commenced an evening school in it with the Cheyennes. He teaches them to read and write their own language, thus enabling them to read and understand the Bible in their own language, which is of far more value to them than English would be. I was trying to keep up an evening school with the Arapahoes alone, but they are too far remote. It was impossible to get enough of them together to keep it up. I visited them frequently in the camps, gave them books and papers to read, and whenever an opportunity presented itself I instructed them from the word of God. The young men have nearly always attended the meeting which I held with the old Indians in the camp.

"A few of these older men are eranestly seeking for something better, their own religion seems to satisfy them no longer. We trust that through the workings of the Holy Spirit some may yet be saved. They like to hear the word of God read and explained to them. We always felt thankful toward God when we saw how ready they were to listen to the reading and preachiug of the Gospel. Brother J. S. Krehbiel was here during the last month, having meetings—well attended—with the Arapahoes.

"A kind and genial spirit has been prevailing among our children, and as we behold them and work with them patieutly we have learned to love them dearly and can sympathize with them. But when we look at many of those who have been at school years ago our spirits often begin to sink within us, and we ask ourselves whether the school, as it is, is really the best means to do mission work. We have to take in so many new pupils all the time. Some go off to other schools, others die, others, many of them, leave before they are grown, and still others leave the school because they can see no value in it. We have to educate many and work with many in order that we might save a few.*

Bro. Weiss writes further: "I hope I look too much on the dark side of our ex-pupils, and trust that some day many will shine like the bright and morning star. May God give His blessing to His own word that has been sown to these Indians in the years past. As it is, some of these Indians have gained just enough education to associate with bad white people and make bad use of what they have learned. Those who have really been educated and are more advanced in knowledge are much better than those with but half an education.†

Remember these children in your petitions. Some day the Lord may bless and change these people beyond our expectation.

As we look back upon the work we have done in the name of the Lord, we sink into nothingness, thinking that we have done and accomplished so very little for our Master, because so much remains to be done. We feel as though we ought to make room for some one more worthy and more talented than we are. 'Truly the harvest is great.' "‡

*) No doubt what brother Weiss here writes is true. But even the winning of the few should give us courage to continue the work. Other kinds of mission work are very much the same. Missionaries can never expect to save all. They must work with the masses, in order to save the few. And is it not very much the same with the Gospel work at home? Here too we must frequently ask the question, "Who hath believed our report?"—ED.

†) Another strong and convincing argument why we should try and give the Indian children a thorough Christian education. In the government schools they receive a good share of secular knowledge. But what they want most is a thorough Christian religious training. In order to give them this we must have Christian missionschools.—ED.

‡) What our dear brother experiences is the experience of all devoted but humble laborers in God's vineyard. There is so much to be done, and the work accomplished seems often so insignificant in proportion to what remains undone that our courage will sometimes almost fail us. But we are to remember that the results of our labors are sometimes hidden from our eyes in order to keep us humble, and that if we work on in humility trusting in the Lord, who alone giveth the increase, our labor shall most assuredly not be in vain. Eternity will show many a fruit of our labor here below which we had never noticed while we remained in the flesh.—ED.

All precepts of the divine law are linked together. Negligence in one single point may lead to the destruction of all.—*St. John Chrysostom.*

SUNDAY SCHOOL.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 5.—May 5th.

The Agony in Gethsemane.—Mark 14, 32-42.

This lesson holds up to us Christ in his sorrow. This was very great sorrow, yet not sorrow of his own, or on his own account; nor sorrow in anticipation of death, but the sorrow he felt for the sins of a lost race. What this sorrow was may be seen in Isa. 53: 4. This sorrow he bore in prayer; prayer makes heavy loads light, and though the prayer may not be answered as our human feelings may wish, through it we gain strength and courage to bear the sorrow. In seasons of sorrow as well as in seasons of joy we can come with "Abba, Father," to God. As to the disciples so to every Christian may come times of temptation and sleepyness, when they should be watching with the Lord. The only safeguard is prayerful watching. Jesus is victorious in his sorrow, He receives strength to bear up and go forth to face his betrayer and death. Such a victory is promised to all God's children through faithful watching and praying.

Lesson 6.—May 12th.

Jesus Before the High Preist.—Mark 14: 53-64.

Jesus is brought before the court of justice not to personally receive justice, but to be dealt with according as it was written of him, that we might through his death be justified before a just God. By the treachery of a false disciple, He stands before this court as a criminal. They could not find two witnesses agreeing in their false accusation against him. Against these false accusations Jesus held his peace. He was the Truth and if condemned to die must receive the sentence on groundless charges. He answered every argument more effectually by his deep silence. This sublime silence at the world's tribunal was a prediction of his sublime speaking at the great final tribunal. When questioned as to his divinity he answers to the truth. We may learn to keep silent before the accusation of the godless world, and be ready to speak when the question of truth is pressed upon us, and we are to assert our relation to God. This testimony and confession of Christ was the only star of salvation in that dark and awful night of judgment. Never follow Jesus afar off. There is something better for the Christian that the life the disciples lived before the Comforter came; but we must keep close to Jesus all the way; be sanctified by the truth and filled with the Holy Ghost.

Lesson 7.—May 19th.

Jesus Before Pilate.—Mark 15: 1-15.

Before Pilate we see the same characteristics displayed by both Christ and his enemies, as before the High Priest. The Jews envious and false accusing, Christ silent. The truth coming in question, Christ bold and decided in his confession. How much evil has envy already done! The only escape from its terrible retribution is to have it taken from the heart. Let us pray to have all envy removed from our hearts. How many are sadly making the mistaken choice of the Jews—Barabbas instead of Christ. Pilate was without excuse; he had learned the truth as to the case of the accused Jesus, yet instead of setting him free he pardoned the wicked criminal and delivered Jesus to be put to death. We are like Pilate if we profess a regard our hearts do not feel; if we speak for Christ and live like the world; if we testify in the meeting one night, and are found in the theatre the next, if we countenance by our actions what we coudemn in our souls; if we excuse our sins because of the force of our circumstauce. Praise of men, love of office, love of worldly honor, robbed Pilate of his sense of justice. Men like him may be found everywhere. Who will be like Jesus?

Lesson 8.—May 26th.

Jesus on the Cross.—Mark 15: 22-37.

Here we see the extent and culmination of Christ's sufferings. All these sufferiugs, from the deep agouy in the gardeu, the false accusations, mockings and scourgings before his judges, to the most iguominious death he endured that we might have peace. By becoming the derision of his creatures, he atoned for his creatures. The devil showed the utmost rage against Jesus, through his subjects, and Jesus submitted to the greatest dishonors, yet through all this he showed his dignity as the King. This was attested in his trial, impressed upou Pilate, seen in the superscription, verified in the miracles atteuding his death. His death on the cross shows us how God loves us and how he hates sin. This death was necessary; under divine dispensation he could not save himself from this death, but he died to save others from eternal death; and as he himself was life he could not be holden of death.

THE TEACHER IN HIS CLASS.

In every lesson, as far as possible, stick to one point. Do not attempt to cram the mind of your pupil with too much. Say to yourself, "Such and such is the point in my lesson, let all the rest of my teaching revolve around that." One point fixed on the mind is better than twenty "in at one ear and out at the other."

Be Simple. Do not shoot over the head of your scholar. Little Johnnie was very anxious to go to aunt Susan's. When his mother inquired why he was so every anxious to go there, he replied, "Because aunt Susan always puts the ginger-snaps on the lowest shelf." If the teacher in a Sunday-school class talks of "protoplaem," "antipodes," "the sun culminating at noon," and like things, there will be little or no interest, but if he puts "the ginger-snaps on the lowest shelf," he will not fail to hold the attention of the little ones.

No not preach. Here is a temptation, especially if the love of God is in your heart. But there is a time for everything, and in teaching children, bear in mind that they will remember long what they tell you but will soon forget what you tell them. This is the difference between a good teacher and a poor one. A good teacher will draw ont the observations and reflections of the scholar, and so make him remember; a poor teacher gives him a lot of information, which is no sooner heard than forgotten, because the child has not been worked, and takes no part in the lesson.

Don't neglect the dull children. There is such a temptation to push forward the clever ones and neglect the rest, but it is the second half of a class which is the test of a good teacher. It is easy enough to teach a child who is anxious to learn, but the dull and stupid ones surely want most care.

THE YOUNG PEOPLE.

VERSES

The following poem is said to have been written by three Indian youths, who had been educated in one of the seminaries of the United States, the evening before they parted to return to their native tribes. There is amongst these sons of the forest a fund of genius and talent which only requires the hand of education under the divine blessing to bring it forth to ornament and benefit society. Let us pray for the success of those Christian missionaries whose labors are devoted to their salvation:

When shall we three meet again?
When shall we three meet again?
Oft shall glowing hope expire,
Oft shall wearied love retire;
Oft shall death and sorrow reigu
Ere we three shall meet again.

Though in distant lands we sigh,
Parched beneath a hostile sky;
Though the deep between us rolls,
Friendship shall unite our souls;
Still in fancy's wild domain
Oft shall we three meet again.

When around this youthful pine
Moss shall creep and ivy twine;
When our burnished locks are gray,
Thinned by many a toil-spent day—
May this long-lov'd bower remain,
Till we three shall meet again.

When the dreams of life are fled,
When its wasted lamp is dead;
When in cold oblivion's shade,
Beauty, power and fame are laid—
Where immortal spirits reign,
There may we three meet again.

C. E. TOPICS FOR MAY.

MAY 5.—The lessons of Gethsemane. Mark 14: 32-52.

MAY 12.—How can we Endeavorers help our church. 1 Cor. 12: 1-27.

MAY 19.—The story of Pilate and its warnings. Matt. 27: 11-26.

MAY 26.—Christ's cross; my cross. Mark 8: 34-38.

Here is a strong sentence from the good citizenship platform of the Brooklyn Christian Endeavor Union: "We believe in everything that will take religion into politics, and everything that will keep politics out of religion."

Those were shrewd as well as faithful Endeavorers of Portland, who, at the close of a lecture given by Robert Ingersoll to an immense crowd, stood at the door, eighteen of them, and gave to each person coming out a copy of Mr. Hasting's famous tract, "Will the Old Book Stand?" This tract can be procured by addressing H. L. Hastings, 47 Cornhill, Boston, Mass., at 5 cents apiece or $2.00 per 100.

The April issue of the *Keystone C. E. Herald* the official organ of the Pennsylvania state Union came with a number of articles on the proposed change in our Sunday laws, legalizing the publication and sale of the Sunday newspapers, "that peculiar garbage gatherer of a yet partially unclean civilization, who gathers not to remove ont of sight and destroy, but to exhibit in our parlors and dining rooms for our Sabbath morning view and taste," as Dr. Roads graphically puts it. The paper also contains printed forms of petitions to our legislative bodies, protesting against the passage of the pending bill, and of making any change weakening our present Sunday laws. These appeals had the effect of arousing the C. E. societies and churches throughout our state resulting in an avalanche of petitions being poured in upon our Legislature, "Woodman spare that tree."

MOODY.

The simple surname of this great evangelist is all that is necessary for the subject of a short article to the encouragement of our boy readers—yes girl readers as well. His boyhood days until his seventeenth year were spent at home on the farm. The village school was the only seminary he ever attended. Somewhere about his eighteenth year the turning point came. His uncle with some trepidation, offered him a place in his store in Boston; but, seeing the kind of nature he had to deal with in the boy laid down certain conditions for him. One of these was that the lad should attend church and Sunday-school. These influences—and it is interesting to note that they are simply the normal influence of a Christian society—did their work. On the surface what appears is this: that he attended church—to order, and listened with more or less attention; that he went to Sunday-school, and when he recovered his breath asked awkward questions of his teacher; that, by-and-by, when he applied for church membership he was summarily rejected, and told to wait until he learned a little more about it; after six months he was duly received into communion. When he first attempted speaking in Boston, he was promptly told to hold his tongue, and further efforts in Chicago were not less discouraging. He spoke not because he thought he could speak, but because he felt he could not be silent.

THE WHOLE FAMILY.

BY WILLIAM T. ELLIS.

Something of the character of the meetings of the recent Pennsylvania State convention at York may be understood from the following incident. A farmer, living several miles from the city, having heard much of the wonderful character of the meetings that were to be held, thought he would investigate for himself, so he drove in for the opening sessions on Wednesday, intending to spend the night in York. The marvellous gathering was a revelation to him, and so great did his enthusiasm become that at the close of the evening meeting he harnessed up his team and drove all those weary miles through the night for his wife, whom he desired to have share these unique experiences with him. He did not reach home until after midnight, and was obliged to be off again with the sun in order not to miss the morning session.

Thursday's meetings were even more remarkable than those of the preceeding day, and husband and wife were delighted to such a degree that they could not be satisfied to have the children miss the great meeting, and although they had arranged to remain in York throughout the convention, they nevertheless bravely started home late on Thursday night. Before daybreak on Friday the entire family was up and *en route* for the convention, where they remained until the last "Mizpah" had been said. It is needless to add that all are now enthusiastic converts to Christian Endeavor.—*Golden Rule.*

Pennsylvania has, according to the last published report of the state secretary, 2707 Young People's societies of Christian Endeavor, 604 Junior societies, and 4 Mother's societies.

A PATCH.

A patch, is it? Well, a patch is better than a hole. Never be ashamed of a patch; it speaks well for the one who has it on the garment; it tells of neatness, economy and thrift. Boys who are too proud to wear patches may yet be obliged to wear rags, and rags are worse than patches. What if your clothes are patched! Keep them clean, and keep the boy inside of them clean too, and then patches will not hurt.

DEATHS.

MYERS.—On March 16, 1895, in Souderton, of typhoid pneumonia, Emma Nora, daughter of Henry F. and Emma Harpel Myers, of Tinicum, Bucks county, Pa., aged 17 yrs., 8 mos. and 11 days. Interment on the 21st at Tinicum church. Services by H. B. Lynch and A. M. Fretz.

ROHRER.—On March 20, 1895, at Wadsworth, Ohio, Minerva E. Rohrer, wife of Michael W. Rohrer, aged 32 yrs., 1 mo. and 24 days. Interment on March 24th in the Old Mennonite cemetary. Funeral services conducted by E. Hausberger, and N. C. Hirschy, assisted by Martin Leatherman.

GEISINGER.—On March 31, 1895, at Centre Valley, Pa., William M. Geisinger, aged 48 yrs., 5 mos. and 15 days. Interment on April 5th at the Saucon Mennonite Church. J. S. Moyer spoke at the house and A. B. Shelly at the church. Text Ps. 90: 9 1. p.

OBERHOLTZER.—On April 1, 1895, near Bechtelsville, Pa., of typhoid pneumonia, Sarah C. Oberholtzer, at the age of 69 yrs., 8 mos. and 4 days. Interment on April 6th in the Union cemetery, Bally, Pa. Funeral services conducted by A. H. Gottshall and A. S. Shelly the latter speaking on the text Mark 14: 8.

ACKERMAN.—On April 2, 1895, in Philadelphia, Pa., Elizabeth Ackerman, aged 92 yrs., 2 mos. and 16 days. Funeral services were held at the house by N. B. Grubb. Interment on April 6th at West Swamp. Funeral sermon preached by A. B. Shelly, from Gen. 15: 15.

LINSENBIGLER.—On April 3, 1895, Susanna Linsenbigler, aged 76 yrs., 3 mos. 12 days. Deceased was the daughter of Martin Oberholtzer and widow of Matthias Linsenbigler who died in 1881. Her death occurred at the home of her sister near Bechtelsville. Funeral from her late home near Sassamansville on the 9th, interment at the Sassaman's church. Funeral services conducted by Revs. Wm. Fox and A. S. Shelly, the latter speaking on the text Ps. 121: 7-8.

MUSSELMAN.—On April 9, 1895, at the Norristown Insane Asylum, Jacob M. Musselman, aged 70 yrs., 11 mos. and 10 days. Funeral held at the house of his brother, near Steinsburg, on April 13th. Interment at West Swamp. Funeral services were conducted at the house by J. S. Moyer, and funeral sermon preached at the church by A. B. Shelly, from 1 Cor. 15: 35-37.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of March.

GENERAL FUND.—From Summerfield, Illinois, cong. $45.50; D. Baer, Summerfield, $5.00; First Mennonite coug., Philadelphia, Pa., $25.33; Salem cong., Ohio, $9.75; H. Feldman, Donnellson, Iowa, $17.50; Congregation at Halstead, Kan., $48.20; Mission Society, West Point, Iowa, $8.20; Birthday gifts of Trenton, Ohio, Sunday-school, $12.25; Mission Society, Trenton, Ohio, $22.75; Zion corg., Iowa, $9.53.

Church Building at Washita Station.—From Summerfield, Ill., Sewing Society, $60.00.

GUSTAV HARDER, Treas.

For Home Mission—General Conference.

From Brother and Sister G. & A. Wiebe, Cleveland, Ohio, $50.00; Bethel, cong., Mt. Lake, Minn., $15.00.

D. GOERZ, Treas.

For Publication Fund.

From H. N. Shelly, Vera Cruz, Pa., $2.00; G. & A. Wiebe, Cleveland, Ohio, $100.00; Hereford cong., Pa., $9.10; Upper Milford cong., Pa., $3.50; John Bixler, Berne, Indiana, $1.00.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. X. NO. 9 QUAKERTOWN, PA., JUNE 1895. WHOLE No. 117.

SPEAK GENTLY.

Speak gently! it is better far
To rule by love than fear.
Speak gently—let no harsh word mar
The good we might do here.

Speak gently! Love doth whisper low
The vows that true hearts bind!
And gently friendship's accents flow;
Affection's voice is kind.

Speak gently to the little child;
It's love be sure to gain;
Teach it in accents soft and mild—
It may not long remain.

Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may
'Tis full of anxious care.

Speak gentiy to the aged one,
Grieve not the care-worn heart,
The sands of life are nearly run,
Let such in peace depart.

Speak gently, kindly, to the poor;
Let no harsh tone be heard;
They have enough they must endure
Without an unkind word!

Speak gently to the erring—know
How frail are all! how vain!
Perchance unkindness made them so,
Oh! win them back again.

Speak gently—He who gave His life,
To bend man's stubborn will,
When elements were in fierce strife,
Said to them—"Peace, be still."

Speak gently! 'tis a little thing
Dropped in the heart's deep well;
The good, the joy, which it may bring,
Eternity shall tell.

WAR.

INCONSISTENT WITH THE SPIRIT AND TEACHING OF CHRIST, AND HENCE UNWISE AND UNNECESSARY.

BY H. P. KREHBIEL.

That Christianity since its beginning has been a formulative force in all the social relations of man, is firmly established by history. Through its powerful religious influence it has made all classes of society willing to adopt such views of right and duty between man and man as have made improvement of social conditions possible. Those views which the church has ever urged, have been to a great extend accepted as the proper social rules. Prominent among these are Monogamy and personal Freedom. Polygamy and Slavery can not exist undisturbed among a Christian people. They are practices which are inconsistent with Christ's spirit; and experience has proven them detrimental to high social conditions, as well as moral and religious life. Therefore they must disappear in a Christian land.

But while much of that which Christ has taught, regulative of social life, has been adopted, not all has yet been granted a controlling place in the rules of conduct. For example Christ has taught and emphatically demanded temperance in all things, yet the great mass of Christians are not willing to submit to the real requirements of temperance; although it is conceded that moderation is demanded.

There are other questions of social practices and conditions upon which Christianity stands divided. Of these the subject of this paper is one; the position being taken that war is inconsistent with the teaching and spirit of Christ. And basing upon the authority of scripture the following is intended to establish the validity of this view.

In order that an intelligent and comprehensive insight may be had into the matter, it is necessary to study the various passages of scripture which bear upon the subject, confining the investigation to words which Christ himself has uttered and to his own actions as recorded by the evangelists. Agreeable to the subject this examination shall be made under two heads: *A*. Christ's Teachings; *B*. Christ's Spirit as manifested in his life and actions.

A.—CHRIST'S TEACHINGS UPON THE SUBJECT OF WAR.

As some of the words to which Christ gave utterance seem to support and justify armed and forcible resistance and are by some construed as furnishing authority for the practice of war, attention shall first be given to these passages.

1. The healing of the centurion's servant, Matth. 8: 5-13. Here, it is held, Christ includes this centurion, a Roman soldier, as among those who shall come from the east and the west and sit down in the kingdom of heaven, and that by so doing he also sanctions his occupation, that is war. But this centurion being a Roman must have been an idolator and likely was subject to various vices. By the above orgument Christ would be made to approve of these things also, which of course will be conceded that he did not intend to do. There remains then but one conclusion, namely that in praising the centurion Christ's approval applied only to the faith which this soldier had shown, and not to his occupation or habits also.

2. Think not that I came to send peace on the earth, I came not to send peace but a sword, Matth. 10: 34; Luke 12: 51. Taken out of their connection, these words would indicate that Christ's mission was one of stife and blood-shed. But in their proper connection, no such thought attaches to them. Plainly, reference is had to the fact that spiritual darkness and light can not agree, and that where light from heaven enters the heart of some of a family a divided home must result. The two attitudes of soul are so directly the opposite of one another that separation is inevitable. It is this truth which Christ wishes to emphasize, and not to announce himself as the apostle of strife and carnal contention.

3. The parable of the master who, had he known the hour of his coming, would have kept the thief out of his house, Matth. 24: 43. In using parables to emphasize or illustrate a truth Christ did not mean to approve of everything that was connected with the parable. In this instance it was one particular feature of the master's behavior toward the thief which Christ desired to emphasize, but no more. This feature was that he would watch; while the whole figure is representative of the truth that each person is master of his own soul's house over which he is to watch. But to keep out thieves from the chambers of the soul no violence is necessary, hence this parable does not sanction personal violence or resistance.

4. Render unto Caesar the things that are Caesar's, and unto God the things that are God's, Matth. 22: 21. Although Christ concedes to the government certain rights, yet these rights and such authority do thereby not become unlimited. If a government has a right to levy taxes, it has not also on that account the right to carry on war. The right and authority of a government is limited by the rights of God. Nor is an individual justified in doing an action because his government asks him to perform it, for obedience to God is supreme to obedience to a government. And again, a government possesses no moral rights which an individual does not also possess. So if it is wrong for the individual to take hum an life it is also wrong for a government to do so. What Christ means to teach here is not the duty of unlimited obedience to government; but that it is proper to render unto a government that which belongs to it.

5. Jesus said: "Are you come out, as against a robber, with swords and staves to seize me? Mark 14: 48. Does this passage imply that Jesus considers the proper way to meet robbers is, with swords and staves, that is—in arms? No! He makes this comparison to show them that according to the custom of the time they are by this action treating him as a robber. He does not justify their action but rather condemns it. Hence there is nothing in these words which justifies the use of weapons.

6. The purging of the temple, John 2: 15. In the Old Version Christ was represented as using a scourge upon the men as well as on the cattle; by which he was made to set an example in the employment of personal violence for the correction of an abuse. But according to the Revised Version the scourge was used only upon the animals, and this rendering harmonizes with the rest of the event. For it was the things which were out of place in the temple which he desired to remove and not the men. So he drove forth the oxen and sheep, threw over the tables of the money changers, and told those who sold doves to carry these out in their cages. There is therefore nothing in this action which in any wise by example justifies the use of violence.

7. When Peter defends the Lord with the sword Jesus says to him, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword," Matth. 26: 51. There are many who find in these words a justification for the use of the swords in the execution of justice. In order to get this meaning out of the passage, the last clause must be taken as a command; the sense of which is taken to be—whoever shall make an attempt on human life, his life shall be taken by the government. Now,

even with such a forced rendering, war is not yet sanctioned or justified. For the condition is that only those shall perish who are murderers or have made an attempt on life. But many of the individual soldiers whom a government presses into service are not guilty of any such act. Therefore a government has a right drawn from the above passage to take soldiers' lives indiscriminately. However the above is not the meaning which Christ intended to convey. His intention was not to justify the use of the sword but exactly the reverse; namely that the sword should not be used. He wants Peter not to use the sword because as the conclusion shows it is wrong to do so. Then also is it wrong for a government to use the sword—that is take life in the execution of justice, for what is morally wrong for an individual is wrong for any number of individuals taken collectively. But a government is such a collective body. Still less is a government justified in compelling its citizens to destroy the men and towns of another nation. Not even in self-defense is it allowed. For Peter drew his sword purely in self defense, and that in a noble cause. It was against a band of ruffians, who were seeking to destroy his divine master that he drew his sword. The cause of his master must fail, so it appeared to him, unless energetic resistance is offered. But when Peter acts in line with this, Jesus checks him and says, "Put up thy sword: for all who take the sword shall perish by the sword." Although Peter was acting in self-defense Christ rebukes him for it and tells him that this is an improper act from which he must cease; that he shall put up his sword and leave it there, because an evil fate attaches to its use. Only by inference can this passage be made to teach anything else than the prohibition of the use of the sword. Peter was not to use the sword, and the same is taught to Christianity to day. Namely that Christ does not sanction the use of the sword but forbids its use to his followers. And this extends to all Christians in all situations, whether alone or in company with others as in war. For Christ in forbidding it to Peter, forbode the use of the sword to all his followers.

From the consideration of these passages it becomes very clear that in them Christ has not taught anything from which the practice of war can receive any support or justification. Nor will the most scrutinizing search be able to discover any passage which will disagree with these and approve of war. But there are many instances where Christ plainly taught that he is opposed to all offensive or defensive violence, and urged peace, forbearance, and the endurance of wrong.

To these passages we will next direct our attention, and in so doing we shall group these according to their characteristics which make them inconsistent with war.

I. *Absence of Saif-assertion.*—Blessed are the meek for they shall inherit the earth, Matth. 5: 5. Blessed are the merciful for they shall obtain mercy v. 7. Blessed are the peacemakers for they shall be called the sons of God v. 9. Ye know that the rulers of the gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you, Matt. 20: 25. Neither be ye called master: for one is your master, Christ, Matt. 23: 10.

This is very plain language and it is impossible to construe anything here said so as to vindicate the practice of war. There is another absence of all martial spirit. Instead of carnage, destruction, and death being suggested, these words unambiguously and firmly declare a blessing upon the exercise of those attributes and motives in man which are irreconcilable with the practices of war, and which make it impossible for any one governed by them to participate in the prosecution of war of any kind. The person performing the duties of a soldier on the battlefield can not possibly practice meekness and mercy, he can not be a peacemaker, nor be without a desire for authority or a wish to be called master, at the same time when he is shooting his bullets into the ranks of the opposition, horribly mangling, and cruelly butchering his fellow creatures, breaking up happy homes and seeking with all might to become master of his opponents. The very thing immediately aimed at on the battlefield is to assert ones self. To crush and subject the enemy, win the victory and become master of the situation, prompts every exertion of the soldier and fills the soul of the general. Self-assertion is a governing motive in war, but Christ teaches that the very opposite shall be practiced, namely meekness, mercy, and peacemaking. War therefore in its motives of self-assertion is opposed to the teachings of Christ.

II. *Christ-like Love.*—This is my commandment that ye love one another even as I have loved you.—John 15: 12.

Christ's love for his disciples and all humanity was such that he never looked upon his personal interest, but devoted all his power to the furtherance of the real good of his followers as well as all mankind. His love lacked all destructive elements. He would do nothing which in any wise could injure his friends or foes, but on the contrary he would do everything that could really be of advantage to them—even to the sacrificing of his own life. How Jesus loved, is illustrated in his treatment of Judas. Although he knew that Judas would betray him, yet he had but the kindest words for him. His love prompted him to warn this disciple of the danger into which he was drifting. He sought to win him back from his sinful course upon which he was about to enter. Nor was Jesus prompted to do this from motives of self interest, looking toward personal advantage or comfort, but purely for the sake of Judas himself. This manifestation of Jesus' love illustrates what he means when he says "love one another." Our love for one another should be so great that we would be governed in our dealings and actions by what is to the highest interest of the one concerned, omitting all reflections of personal gain. For so Christ did.

Upon this basis war between two Christian nations is inconsistent with Christ's teachings. For both sides would be acting directly contrary to his very explicit instructions to love one another to the extent to which he has loved them. And ultimately upon this one instruction alone, war must finally be entirely abandoned, as Christ will at last be acknowledged the Saviour of the word by all nations and peoples of the earth.

III. *Forgiveness.*—Peter said, "Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven, Matt. 18: 21,22. And whensoever ye stand praying, forgive, if ye have aught against any one, Mark 11: 25. As thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him, Luke 12: 58.

The main thought in the above instructions of Christ is that it is a duty to forgive; to forgive not once only but as often as any offence is committed against one. If you come to God in prayer remove from your heart all ill will against him who has wronged you. Forgive rather than to go to law with any one, even if you are certain your claim is just. We have here then the explicit command to forgive under all circumstances and without limit. No room dare be given to a feeling of malice or revenge. But abstinence from revenge and non-insistance upon procuring one's right, and beyond this to forgive even the wrong sustained, these are conditions and restrictions incompatible with war. Without at least two parties in a contest no war can be carried on. But Christ directs that adversaries be forgiven that which we have against them. The only war defended in our time as morally justifiable is one of resistance, in behalf of some principle or for the protection of home. But even for such ends war can not be carried on between two armies of Christians, if they are obedient to Christ and practice forgiveness. For if the antagonistic nations forgive each time they are offended, and bear no grudge for any cause then war can not take place.

However, if nevertheless they enter into mortal conflict, their action will be contrary to and inconsistent with Christ's teachings. For it is simply impossible to forgive a man his error and yet maim his body or deprive him of his life, or even murder his innocent family and destroy his home; all of which is done in war. Not only is war thus barred between two Christian nations, but no one Christian nation can engage in war and conform to Christ's commands. His instruction is, be quit of your adversary without insisting upon your just claims and pressing them to the utmost; and if you have aught against any one forgive him. How can a man desist from his claim and forgive his enemy and yet exercise personal violence upon him? But what is morally wrong for an individual is wrong for any number of individuals taken collectively. Hence we must conclude that war can not be made to harmonize with forgiveness as Christ teaches it.

IV. *Hatred and revenge forbidden.*—Ye have heard that it was said, thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you, Matt. 5: 43, 44. Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you, Luke 6: 27, 28. Love your enemies and do them good, v. 35. Be ye merciful even as your Father is merciful, v 36. Release and ye shall be released, v. 37.

A general practice among nations is, that, when they expect for one reason or another to carry on war with another nation, they make a strong effort to kindle and develop hatred and animosity among their citizens against such a prospective foe. To this end various means are employed, depending largely upon the moral character of the government. Usually some pretended infiringement of rights is taken as a moral basis upon which the feelings of the people can be wrought up. All kinds of fictitious inflammatory reports are allowed to be spread broadcast. The supposed opponent is represented as disregarding all neighborly respect as well as former agreements; as offering insult to the flag; attempting to gain unjust advantage, and the like. National hatred is cultivated by oratory, song and report. The people of the opposition are described and ridiculed as illiterate, degenerate and worthless. So that to animosity and hatred a spirit of contempt is added. Fed with such fuel the heat of excitement rises higher and higher. Here and there threatening voices are heard, which soon swell the spirit of the people to a martial pitch, and quickly the flame of bloodthirsty patriotism bursts forth in wild and terrible glare, ready to sweep down with maddened rage upon the hated, perhaps guiltless, enemy and there to wreak horrible vengeance with fire and sword, leaving smoking ruins and mangled corpses in the merciless and frightful pathway. But if truth be perverted, and, alas! the holy duty of carnage be urged from the pulpit, then religious hatred and fanaticism will convert the gentler feelings in man into the fiercest hell born passions No carnage can then be so blood curdling as not to be relished. For the deceived fanatic believes that his shocking deeds are looked upon with favor by Him whose principles and honor he thinks he is defending.

The reason why such a preparation and excitation of a people invariably precedes a war of any kind lies in certain requirements necessary to the carrying on of systematic wholesale destruction of life and property. One of these is that the people at large must be in such a frame of mind that they are willing to strike down their real or supposed enemy. The soldier whose heart is not filled with hatred and contempt toward the enemy is worth but little in action. So also the army, of a large portion of the men of which the same is true, would not prove a very dangerous or effective antagonist. But a government when it enters a military contest goes in with the intention of winning the victory. To this end its soldiers must be terrible fighters and relentless antagonists. Their revengeful thirst for the blood of the detested enemy must drive them recklessly into the most dangerous fire. The value of their own lives must be accounted as nothing when opportunity presents itself for cutting up the opposition. No horror must attach to the thought of piercing an opponent with the bayonet and be thrust through the heart in return. Nor can any room be left for the exercise of the nobler faculties which God has given man and which lift him above the brute creation, but he must be controlled by passions fiercer than those of the fiercest tiger. Few men however are naturally so brutally minded and constituted. Nor would they be apt to become so if they were left uninfluenced by artificial means of excitation, and if the plain truth were told them instead of malicious misrepresentations. For this reason it is necessary for a government to invent accusations and adopt methods which will arouse those destructive characteristics in man's make up which are indispensable for the prosecution of war.

The inevitable conclusion is that war connot be carried on unless the men who are to do the fighting be filled and moved, in addition to other motives, by hatred, contempt, and a spirit of revenge and resistance. Without the presence of at least some of these in the hearts of the contestants war is inconceivable. But these requirement for carrying on war are not in harmony with what Christ has taught. No one can do his duty as a soldier and yet conform to what is required of a Christian. From the passages of scripture last quoted it is evident that Christ himself has very clearly forbidden three things: namely, (1) Hatred of enemies. (2) Revenge for wrongs sustained. (3) Maintenance of an unrelenting attitude. But each of these as above shown is essential to a good soldier. It is therefore plain that a conflict exists between the teachings of Christ and the necessary spiritual attitude of the men in war. And since the carrying on of war makes such an attitude indispensable, it follows that upon these points war is inconsistent with the teachings of Christ. But not only has Christ forbidden such uncharitable conditions of mind but he has commanded the direct opposite. He bids his followers to love their enemies; do them good; pray for them; be merciful unto them. None of these directions can be obeyed by the soldier while he does what is asked of him in battle. Let two divisions from opposing forcees meet and imagine what will happen if every man on each side will strictly follow the Saviour's directions how to deal with an enemy Not a shot will be fired; no sword drawn; there will be no command to charge, nor will a gun be discharged; no blood will flow, nor even a wound be made; nor will any dead or mangled be scattered over the field, but instead the voice of prayer will ascend to heaven; loving hands will be extended offering nourishment for the body and balm for the wound; kind words of consolation and spiritual edification will be heard on every hand, and the only contest which can occur will be a general vieing among one another to excel in deeds of kindness and good will. Such wars are consistent with the teachings of Christ and no other.

V. *Retaliation and Forcible Resistance Prohibited.*—Ye have heard that it was said, an eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on the right cheek, turn to him the other also, Matth. 5: 38–39. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also, Luke 6: 29.

Continental Europe to day furnishes a striking example of what the requirements are for the prosecution of war. Nominally there is peace between the European nations, but it is an open secret that the leading countries, though pretending to desire peace, are making the most gigantic preparations both for defensive and offensive war. The boundary lines are being protected by immense fortifications. Within the lands collossal strongholds rise up to furnish security. Lines of railroad are built simply to connect important military points. Implements of war are greatly multiplied; implements so destructive that if successfully employed whole armies can be anihilated in a few minutes. More than ten million men are at the present time trained in the tactics of war and stand ready upon a moments notice to step from their daily occupation right into their proper rank and file, prepared if need be to go at once to the front of the conflict.

From the nature of these preparations it is obvious that they are all made with the expectation of employing violence and brute force to accomplish the end to be attained. And indeed war is characterized by systematic employment of coercion and violence. When a war is undertaken the resources of a land are drained in producing the greatest possible amount of resisting and destructive power. The endeavor is to crush the enemy with the smallest loss to ones self. Kill the enemy and save yourselves, is the motto.

War then means forcible resistance to, and the destruction of the enemy; a redressing of real or imagiuary wrongs by means of personal violence. Indeed the idea of force and violence is inseparable from war. It follows therefore that if the employment of violence in self-defense or in the redressing of wrong sustained is not consistent with Christ's teachings, then these teachings are also opposed to war. But upon no subject has Christ expressed himself more clearly than upon this. The passages quoted above are couched in such unmistakable language that no doubt can exist as to their meaning. They state plainly that wrongs shall not be redressed or avenged—not an eye for an eye, or a tooth for a tooth, but on the contrary kindness and forbearance is enjoined in return for all insults, injuries, and wrongs. Surely here the direct opposite of brute force and avenging violence is taught. Unresenting submission to abuse and injury is to be practiced, and to return good for evil is commanded. Both violent resistance to malicious aggression and forcible avenging of wrong sustained are positively forbidden.

Since then the prosecution of war is impossible without doing what Christ has so explicitly forbidden, or, on the other hand, without neglecting what he has so positively commanded, the conclusion is inevitable that war also cannot be made to harmonize with our Saviour's precepts.

To be Continued.

RELIGIOUS KINDNESS IN BUSINESS.

The *Independent* says, "There is one things to be said to those who have large responsibilities as employers of labor. It is an imperative duty that they observe a conciliatory attitude toward their employes. A man who treats his employes like Christian brethren, who is interested in them, who shows that he is not a mere selfish money gatherer, is very much more likely to get on well with his employes than one who is overbearing, even if he be reasonable. Strikes do not come so much from the unreasonableness of the employers as they do from their ungraciousness. An employer should keep himself in touch with his workmen, and not simply deal with them at long range through his foreman. It is as much his business to know how his workmen are getting on as it is to know how his work is getting on. There is such a thing as religion in business, as a soul in a corporation.

SELF-FORGETFULNESS.

We believe that many Christians make a mischievous mistake in the perpetual habit of narrowly inspecting their spiritual condition. They get an idea that they cannot do any sort of Christian work unless they are so regulated that they cannot detect anything wrong in themselves, and hence they groan and wrestle, doing their utmost to get into a better shape for the Lord's business; whereas, the true way is to get eyes off from self, look to Jesus for help, and speedily lay hands on work which God's providence shall bring within reach. Morbid self-inspection hamstrings hundreds of Christians who might be of great service to Christ, if they would only get away from themselves.—*Selected.*

Only see that your heart be right toward God—that you now love the Lord Jesus Christ—that you love your neighbor—walk as your Master walked, and I desire no more. Give me solid and substantial religion, give me a humble lover of God and man—a man full of mercy and good fruits, without partiality—a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with such Christians wheresoever they are, and whatsoever opinions they may hold. "He that doeth the will of my Father in heaven the same is my brother, and my sister, and my mother."—*Wesley.*

There are two precious words often found in the mouth of Christ: "Whosoever will, let him take the water of life freely." "Whatsoever ye ask in my name, that will I do." "Whosoever" is on the outside of the gate, and lets in all who choose. "Whatsoever" is on the inside, and gives to those who enter the free range of all the region and treasures of grace. "Whosoever" makes salvation free. "Whatsoever" makes it full.—*Presbyterian Observer.*

Hold fast to love. If men wound your heart, let them not sour or embitter it; let them not shut up or narrow it; let them only expand it more and more, and be always able to say with Paul, "My heart is enlarged."—*F. W. Robertson.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JUNE, 1895.

This issue brings the first part of a paper by Bro H. P. Krehbiel which was written on the invitation of the Peace Association of Friends extended to all College Students of the United States, the association offering prizes for the three best papers. The judges awarded Bro. Krehbiel's paper the first place, and it will be published by the association. The secretary has kindly granted us the privilege to print it for the benefit of our readers.

CHURCH NEWS.

DEEP RUN.—We held our spring communion services on May 12. Upon the occasion four new members were received into our church, two by baptism and two by right-hand of fellowship.

FLATLAND.—Ten persons were baptized and admitted as church members in our Flatland Church, near Quakertown, on Saturday, May 11th. The day following, the Lord's Supper was held at the same place, when those baptized and admitted the day before, united with the congregation in commemorating the Lord's death. The baptismal and communion sermons were preached from Rom. 6: 3, 4, and 1 Cor. 11: 23-26 respectively.

SOUDERTON.—The spring communion services were held on May 19. The congregation rejoices in the accession of eight new members; three by baptism and five by letter. Bro. A. B. Shelly of West Swamp preached to us on preparatory and baptismal occasion. Our services are all well attended. The Young People's Society of Christian Endeavor and the Sunday-school are in a flourishing condition. The pastor has also recently organized a Junior Society of Christian Endeavor.

BLESSED MEETING IN WADSWORTH.

Monday, May 6th, the Mennonite church of Wadsworth, Ohio, began a series of gospel meetings, the last meeting of the series being held Sunday evening, May 12th. On Saturday afternoon of that week, after the preparatory service, two persons were received into the church by baptism and three by letter. On the following Lord's Day, the communion service was observed. Rev. E. Hunsberger addressed the congregation in the German language, giving a vivid description of the sufferings of Christ, followed by a brief address by Rev. N. C. Hirschy, having in his theme four objective points for such a service, namely: Symbolical, memorial, tes timonial and communion. In the evening a song service was given, conducted by our pastor, who read a very interesting biographical sketch of Rev. Isaac Watts, from whose writings the songs were selected from the "Mennonite Church Hymnal." The service was all the more delightful because of the profitable previous meetings. —*Correspondent.*

CONFERENCE PROCEEDINGS.

Minutes of the 93 session of the Eastern District Conference, held in the Eden Mennonite church, Schwenksville, Pa., May 7, 1895.

The services which opened at 9.30 a. m. were conducted by J. S. Moyer and A. S. Shelly; the former preaching German from Eph. 2: 19–22, and the latter in English from Rom. 1: 14. At roll call the following responded to their names: viz., Preachers,—A. B. Shelly, A. H. Gottshall, Solomon Ott, L. O. Shimmel, J. S. Moyer, N. B. Grubb, W. S. Gottshall, and A. S Shelly. Deacons,—Lewis Slifer, Gerson Bowman, James Funk, John O. Shimmel, M. C. Gottshall, Peter R. Kline, and Joseph B. Bechtel. Delegate,—D. K. Cassel. Quite a number of members of the Conference were not present, and two congregations were not at all represented.

(It would be well for those not represented to refer to our Constitution, section IV. articles 6 and 7.—*Secretary.*)

Isaac Hunsberger, deacon of Bertolets congregation and Wm. Slifer (absent), deacon of Saucon congregation were received into the Conference. The minutes of the previous session were read and approved. The Conference adjourned until 2 p. m.

The retiring chairman, A. S. Shelly, announced Hymn No. 174 and N. B. Grubb offered prayer. The election of officers resulted in electing N. B. Grubb, President, and re electing W. S. Gottshall, Secretary. The committee on Home Mission and Church Extension reported as follows: The conference last Fall elected the following committee,—W. S. Gottshall, N. B. Grubb and A. S. Shelly. The committee assembled at the house of J. N. Butterweck, in Pottstown, Pa., on Oct. 8, 1894, and organized itself as follows: N. B. Grubb, president, W. S. Gottshall, secretary, A. S. Shelly, treasurer.

After careful examination of the situation in Pottstown and conformable to the action of conference, steps were taken to erect a suitable chapel. We found one who was willing to advance the money for a lot and give us the permission to build thereon. This lot lies at the corner of Evans and Oak streets. A chapel was erected thereon which was dedicated to the services of God on Sunday, April 21. The chapel is built of brick, 27x40 feet, one story high, with a seating capacity of about 225 persons.

The services which during last summer were held regularly were discontinued the beginning of November for two reasons: First,—Because the locality where the services were held was not a good one, and second, the funds were exhausted because the last conference failed to make appropriations; but now since the chapel is finished the services shall be held regularly every Sunday if possible. On April 28, after services had been held there every evening the preceding week, the Lord's Supper was celebrated at which twenty took part. In the afternoon a Sunday-school was organized with promising prospects.

ALLENTOWN.—The services here were held regularly every two weeks at the same place in the afternoon, mostly in the German language. Upon the urgent request of our members living there, the committee met at the house of D. Z. Hauck, on Tuesday evening, November 6. They desired a more suitable place to hold their services and in which they could also hold a Sunday school. A committee of three was appointed to look around for such a place, but their efforts proved fruitless. They then submitted the following petition:—We, the committee appointed by the Mennonite Home Mission Board to select a suitable site for our church home at Allentown, Pa., submit to the said board the following proposition: 1st, That we borrow from one or more of the sister churches of our denomination or of any members thereof a sum of money sufficient to buy for ourselves a suitable site and build thereon a suitable chapel. 2d, That we borrow this necessary money only on condition of not paying interest thereon. 3d, That we proceed after our organization to pay over the above sum to our respective creditors in such amounts as can reasonably be contributed yearly by those expecting to be members of the Allentown Mission. 4th, That the Home Mission Board furnish us with a pastor until the above amount is paid over.

Respectfully submitted,
H. S. KUMMERER,
PHARES HELLER,
D. Z. HAUCK.

GERMANTOWN.—We are glad to report that the contract with D. M. Pfantz, to hold services is altogether changed. It was transferred to the United Evangelical Congregations through their pastor, J D. Acker, on the following conditions: They are willing to pay the debts incurred by D. M. Pfautz, and for the four months after the expiration of the lease which expires Dec. 1st, 1895, will pay $5 a month rent. We retain the privilege of holding services once a month.

Respectfully submitted,
N. B. GRUBB,
W. S. GOTTSHALL,
A. S. SHELLY.

Treasurer's account covering the entire time of his acting in this capacity, from Nov. 1893 to May 7, 1895.

RECEIPTS.

Conference Appropriations	$150.00
Collections in Allentown	23.61
Collections &c. in Pottstown	23.16
From Building fund for chairs	34.40
	$231.17

EXPENSES.

Rent in Pottstown	$46.00
" " Allentown	38.00
Travelling Expenses & Incidentals	78.75
Chairs in Pottstown	34.40
Philadelphia Mission	10.00
Germantown Deed Rec.	7.50
	$214.65

Balance in hand May 7, 1895, $16.52

The report of the committee was adopted and the following passed:

Resolved, That conference accept the church property in Pottstown, but desire that the members there if possible contribute at least one hundred dollars toward payment of the remaining debt and pay the annual interest on the debt.

The committee on the publication of the English Almanac reported, and the Publication committee was instructed to publish a second edition for 1896, under the same conditions as last year.

Resolved to appoint a committee of three to present a plan to the next conference to assist young men in studying for the ministry. The chair appointed A. B. Shelly, A. S. Shelly and M. C. Gottshall as that committee.

Silas M. Grubb of the Philadelphia congregation and Harvey M. Clymer of the Schwenksville congregation were licensed as Evangelists.

Resolved to instruct the publication committee to take the matter of re publishing the catechism in hand and act according to their discretion.

Resolved to request Bro. J. S. oMyer to gather the resolutions of the conference which are still in force, and report at the next conference.

Bro. Harvey G. Allebach having been called to take charge of the congregation at Noble, Iowa, is by this conference honorably dismissed, and affectionately recommended to the Central Conference, wishing him God's blessing in his new field of labor.

Resolved to instruct our congregations to elect one alternate to represent them in Conference in case the minister or deacon can not go.

The Home Mission Committe presented the following plan with reference to supplying Pottstown which was accepted.

Resolved that the Mission at Pottstown be put in charge of W. S. Gottshall to be supplied with services every Sunday, either by himself or a supply, and that for this service the conference allow the sum of $8 a month to be paid out of its treasury, this arrangement to hold till next conference.

The following resolution was passed on the death of Bro. J. H. Oberholtzer.

WHEREAS it has pleased Almighty God in his allwise Providence to remove from our midst into his eternal Home our aged Brother J. H. Oberholtzer; We mourn his departure as one of the founders of this Conference. We miss him as a wise councellor, who was always greatly interested in the welfare of our church and in the upbuilding of God's Kingdom in general, and from whom we received many encouraging words. We look up unto our Heavenly Father with grateful hearts for his useful life, whose blessings we will long enjoy. His Christian virtues, his unshaken faith in Christ and His atonement, his firm hope in his entrance to Eternal life, and his peaceful departure, fills us with Comfort and Hope,—"The memory of the just is blessed."

J. S. Moyer, A. M. Fretz, and J. B. Bechtel were appointed as business committee for the next term.

Resolved to hold the next conference at West Swamp, Bucks county, Pa., and that W. S Gottshall and Solomon Ott are to conduct the services. Solomon Ott closed with prayer.

N. B. GRUBB, Pres.
W. S. GOTTSHALL, Sec.

REPORT OF MINISTERS' CONFERENCE.

At the meeting of the ministers of the Eastern District, held at Schwenksville, Pa., Monday, May 6th, the following brethren were present: J. S. Moyer, W. S. Gottshall, A. B Shelly, A. H. Gottshall, Solomon Ott and A. S. Shelly, besides a number of lay brethren, and Bro. H. G. Allebach, of Noble, Iowa, who having come east on a brief visit was thus enabled once again to attend our meeting to the great pleasure of all.

The meeting was opened with singing from the German Hymnal, Nearer, my God, to Thee. W. S. Gottshall read John 15: 1–21, and led in prayer. On account of the absence of the brethern, A. M. Fretz and N. B. Grubb, the first two topics which had been assigned for discussion, were passed by, and the third subject was taken up. J. S. Moyer was the first speaker and he presented a well prepared paper, of which the following is a free translation:

REGENERATION OR CONVERSION; HOW BROUGHT ABOUT.

God's work of grace at the heart of man is designated in its different phases and stages by various expressions. Awaking to a realization of one's condition, repentance, conversion, regeneration, justification, sanctification, redemption—these are expressions which are used sometimes in a narrower, sometimes in a wider sense. Sometimes they are used to designate simply a specific part, and again they are made to include other and intimately related parts. They stand in such close connection to one another that they cannot always be separated. Awaking from the sleep of sin is not yet repentance but there can be no repentance without an awaking. Repentance is not conversion, yet true conversion can not take place as long as there is no repentance. Repentance is the change of mind, and conversion is the consequent change in the direction of one's outward life. But this is not yet regeneration, though without repentance and conversion, regeneration can not take place. In order that the converted man may be regenerated, born anew, he must by the hand of faith apprehend and receive Christ, for only as many as received him to them gave he power to become the sons of God, even to them that believe on his name. When we have become children then regeneration has taken place. This regeneration includes at once the justification and sanctification of the soul in the blood of Christ. However, the sanctification of the life is not completed but only begun. Such a one must then continue to follow after holiness.

The word conversion is decidedly biblical. The Bible calls with repeated emphasis for repentance and conversion. It is a thing demanded of every one and must therefore sooner or later take place in every one that would come into proper relation to God and enjoy a blessed communion with him. God's word, as well as our observation and experience, teaches us that the heart of man is ruined and undone, that his mind is carnal leading not to God but away from him into sin and vanity. In this carnal mind he can not love God nor walk with delight in his ways, but has his pleasure in the world and its vanities. His course of life is on the broad way which leads to destruction. A change of mind, a conversion and renewal of the heart, are therefore necessary to a blessed communion with God.

The word conversion is sometimes used to designate the entire work of God's grace, then again simply the turning of the soul to God. In the more definite sense, repentance denotes the change of heart and conversion the change of life. Evidently repentance must precede genuine conversion and stands in the closest relation to it. When the prodigal son came to himself he experienced repentance. The carrying out of his decision to return unto his father was his conversion.

There is that which may be called conversion but which is not the true, biblical conversion. A person of the world may turn to Christianity and become a member of the Christian church. This may in a certain sense be called conversion; but it is not conversion in the Bible sense though by many regarded as sufficient. By this I do not wish to make light of joining the church. I believe it is every Christian's duty and conducive to his good to become a member of the visible church. But I wish to emphasize that joining the church is not conversion to God, and can be of no real benefit to a man who will not turn away from his sins.

Again one may turn from one denomination to another having a different form of worship and a different confession of faith. Such a step usually implies a change of mind and in a certain sense a conversion. Moreover a person may under certain circumstances be justified, yea even in duty bound, to take such a step. But this is not the repentance and conversion which are demanded of every one, and which a necessary are condition to salvation.

One may even be converted from particular sins to the contrary virtues, and yet not be converted to God. Such conversions may take place in a carnal mind and out of purely selfish motives.

In Joel 2: 12 the Lord says: "Turn ye even to me with all your heart." This conversion is the work of God's grace, but in every individual it must come to a personal decision. A person may respond to the movings of God's grace or he may resist. It is the grace of God that reveals to us our sins and our lost condition, makes us to become exceeding sinful. This must lead to sorrow for sin, and repentance, and a decision to turn away from sin unto God. Of such a one it may then be said as of Paul: "Behold, he prayeth." He has then come to an end with himself. He can then but pray, crying to God for mercy. He feels on the one hand the burden of sin weighing him down and on the other hand his utter impotency for good. Such a one needs not to be told to pray: his whole heart cries out for mercy and grace, and his prayer finds early answer, for it is an offering well pleasing to God. He hears the gospel of forgiveness of sins in the blood of Jesus Christ and to him it is good news indeed. The Saviour speaks to him, "Be of good cheer, thy sins are forgiven thee." Faith reaches out and receives from God's hand this proffered mercy. The burden of sins is rolled away; the peace of God takes possession of the soul. But not this alone. He also receives new life and new strength. The love of God is shed abroad in his heart, and his desire is for the ways of the Lord. God's word becomes precious and he delights in God's service. His soul thirsts after God, the living God, and he can say with the psalmist: "Whom have I in heaven but thee? and there is none on earth that I desire beside thee." This is conversion in its widest sense, including repentance, faith and regeneration.

The manner of procedure, the peculiar experiences, and the time between the first awaking and the obtaining of the full and joyous assurance of being a child of God, may differ much according to circumstances. With some it may require years and with others only days or hours. The genuineness of one's conversion is not dependent upon the time or the nature and intensity of the struggle required, but is determined by this one fact alone, whether or not the soul has turned to God and has received peace in the Lord Jesus Christ.

The second part of the subject The Fruits of Conversion, was discussed by A. H. Gottshall. The tree brings fruit of its kind. The fruits of conversion are the fruits of the Spirit, Gal. 5: 22.

The forenoon session was closed with prayer by S. Ott. In the afternoon, after an opening hymn and prayer, the fourth topic was taken up. To what extent, if at all, is a Christian justified to engage in pleasurable amusements, games, etc.? The speaker, A. S. Shelly, treated the subject by defining some underlying principles by which each individual must decide the question for himself, rather than by drawing definite lines dividing between things allowable and those that are not. In the first place, anything in the line of amusements as in anything else, that is intrinsically immoral in its influeuce must be shunned. Again certain things may be in themselves innocent, but according to circumstances calculated to give offense or otherwise be productive of hurtful effects. The principle laid down by Paul on the subject of eating meat offered to idols will indicate the proper rule in such cases. Again the Christian has no time simply "to pass away" or "to kill." If he engages in anything of the nature of amusements, it should be so chosen as to serve at the same time the higher end of physical or mental recreation and development or the healthy cultivation of his social nature. Moreover it is important to guard against allowing our engaging in amusements by want of moderation to grow into sinful indulgence.

Continued on last page.

MISSION DEPARTMENT.

NOTES TAKEN FROM LATE REPORTS OF OUR MISSIONWORKERS.

Missionaries Petter, Krehbiel and Kliewer were all actively engaged in missionwork during the first quarter of the present year. Besides visiting the Indiaus in their different camps as before, and reading the Word of God and speaking to them of the "one thing needful," they had regular services held with the Indians iu their respective churches lately erected. Besides the church services on Sundays, brother Petter held evening meetings with the men in the church at which he taught them to read their own language. Of late he used the new Cheyenne Reading Book for this purpose, which proved to give good satisfaction. He also trauslated a number of hymns from the Gospel Hymn Book, which he practiced with the Indians at their evening meetings aud which are now used in their regular Sunday services. All the brethren write of the willingness of the Indiaus to listen to the Word of God when it is read aud preached to them.

Missionary Horsch, who has lately been stationed at Arapahoe City, was during the greater part of the quarter away from his post, in Kansas, where his wife was receiving medical treatment. While thus away from his Indians, he could not do any missionwork, yet he was engaged in the study of the Cheyenne language, in which, according to his report, he made good progress, although hardly as much as he would have made had he been amongst the Indians where an opportunity had been given him daily to converse with them. It is expected that he will soon return to his field again, if he has not done so already.

Rev. A. S. Voth, our present superinteudent at Darlington, will at the close of the present school year move on his farm lately purchased in the vicinity of Cantonment. Having rented away his farm he expects to devote his time to missionwork among the surrounding Indians. On brother Voth's leaving Darlington, brother J. S. Krehbiel is expected to move there and take charge of that station in connection with his work at Geary. The missionboard has been looking about for a new teacher for the school at Darlington, but by last reports it had not yet succeeded in finding one.

Both our schools were well filled with pupils during the past quarter. The one at Darlington, where for a few years no school could be held on account of a lack of pupils, had upwards of 30 pupils in attendance, almost as many as the buildings could accommodate.

OUR MISSION SCHOOL AT DARLINGTON, O. T.

Darwin R. James, a member of the Board of Indian Commissioners, made an extensive trip among the Indians at different places. He also visited the Cheyenne and Arapahoe Agency in Oklahoma and has the following to say of our Mennonite School at Darlington:

"This school is located at the agency, in a grove of cottonwood trees; good brick buildings, with an extensive garden; capable of accommodating 40, although but 17 were enrolled; a missionary enterprise, supported by the Mennonite Christians, but drawing certain rations and supplies from the government, such as the children would be entitled to under the treaty were they living at home. The superintendent, Mr. A. S. Voth, is teacher and 'all hands,' and seemed a capable and worthy young man. He had seen service at the Cantonment school before coming here. The recitations of the scholars were creditable, and the place altogether was attractive, but why they have so small an attendance I could not uuderstand, as there are so many children who ought to be in school. Possibly there may be some reason which was not divulged. The young man stated that more were expected during the next school year. I was informed that the attendance averaged small for several years."

The above visit was made during last year when our school at Darlington had only about one half the number of pupils it now has.—ED.

GENERAL MISSION INTELLIGENCE.

Rev. J. Taylor Hamilton, secretary of the Moravian Mission Board at Bethlehem, Pa., presented the following report of their Indian Missiouwork during 1894, to the Board of Indian Commissioners: "Our Board expended $9,676.09 on work for the aborigines of this country during 1894. The sum would have been larger were it not that our missionaries to some extent support themselves by farm work, etc. We received no aid from government for schools during this period. We have seven stations with four filials. While nothing of novelty is to be reported, I may add that Christianity is making decided progress in the valley of the Kuskoquin in Alaska. Our missionaries report that during the winter of 1893—94 no heathen ceremonies took place in six of the prominent villages of the region throughout which their influence extends. The winter was a very trying one, cases of starvation being reported. Hence we all trust that the reindeer experiment may continue to develop in a gratifying and speedy manner. Three native helpers are doing efficient service at various villages along the river. Two boys, David Skuviuk and George Nuklachluk, Eskimos, partially educated at Carlisle, Pa., are rendering satisfactory assistance in the school work as monitors, etc.

The Orthodox Friends have 23 organized congregations in Oklahoma and Indian Territories, with an aggregate membership of a little over 1000, of whom 440 are Indians. The average attendance at worship on Sunday morning during the past year was 797, and the average attendance at Bible school was 505. At their mission among the Modocs seventy-eight per cent. of the band are reported as church members. Their boarding and day school at Skiatook numbers 86 pupils. Their boarding school for the Mexican Kickapoos has had 26 pupils. White's manual labor school at Wabash, Ind., was attended by 66 pupils. On Douglas Island, Alaska, they have a school with 35 pupils, and 40 church members. A mission school has lately been opened upon Kake Island, Alaska, for the benefit of the several hundred of Indians living upon that Island. Besides these they have a school at Tunesassa, New York, supported by Friends of Philadelphia. These Friends, like many others, are devoting much interest upon school work in connection with their Indian missions, and with a visible good success, as the above extract from their last years' report plainly shows.

Rev. David S. Spencer, of Nagoya, Japan, writes: "The war has generally had a bad effect upon the direct work of the churches in Japan. So much attention has been given to war preparations and supplies, that no time remained for work for the souls of men at home. But along some lines more Christian work has been done during the last six months than in auy six months since Christianity came to these shores, No man can measure the good results of the work of the Red Cross Society. That organization has opened the eyes of many to the strong points of Christian teaching in its practical bearing among men. The official classes are uow everywhere inclined to encourage Christian teaching. Prince Komatsn, cousin of the Emperor, aud commander of the Imperial Guards, numbering 10,000, has given permissiou to distribute copies of the Word of God to all under his command, and went so far as to encourage the project by thanking the workers, and by appointing men to assist in the work of distribution. Permission to distribute in the whole uavy was voluntarily given. The distribution is permitted in all the garrisons and prisons in Japan, and 14,000 copies have been distributed in Hiroshima aloue, while thousands of others have beeu put into the hands of the men in other garrisons. The work has but just begun. There must be grand results following this work."—*Missionary Review.*

Dr. J. Murray Mitchell says: "Hinduism, confined to India, is professed by over 200,000,000. For the most, the wildest Polytheism—reckoning gods and goddesses by hundreds of millions. Among educated men, it becomes Pantheism, acknowledging only one being in the universe—spirit: the world around having no existence. Only say—believing it—'Aham Brahma,' 'I am God,' and you have attained the height of wisdom.

"Hindu caste is a stupendous system, affecting one's whole life. Violate any of these rules, and you are expelled from society; father and mother cast you off; you suffer social death.

"Suttee, self-murder under the wheels of Jagannath, and infanticide have been suppressed by the British Government; but the general heartless treatment of widows and of the lower castes, child marriages, and many similar things survive, inwoven with the whole framework of Hindu society and thought."

An old medicine man among the Moquis asked Mr. Coe whether, if he believed in Christ, he could go to heaven the same as the white man. On being answered yes, he said: "I want to learn more about that," and later, after a Sunday-school lesson, he said: "My friend, that is very good talk you tell us. We are glad to hear that. Thank you. That is very good talk." Another said: "Mr. Coe is always telling us about Jesus, and we like to have him tell us what he does. We believe what he says."

From Mrs. E. B. Miles, in Oregon, we learn that the Friends' Yearly Meeting of that State has three missionaries among the Indians in Alaska, at Kake Island. The Indians there have no Government help, but live by fur trading and salmon fishing. They are building houses, but at great disadvantage, having no saw mill and no regular boats. The Indians are very cordial and promise their children for a school.

SUNDAY SCHOOL.

"His pangs were o'er, his soul of love
Passed to the paradise above.
Creation trembled as he went:
The earth did quake, the rocks were rent;
And through the crowd the murmur ran,
'Truly this was a righteous man.'"

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 9.—June 2d.

The Resurrection of Jesus.—Mark 16: 1-8.

The disciples and the women rigidly kept the Sabbath but that being past, they came early the first day of the week to the tomb of Jesus, with their offerings of love. The Sabbath was for Israel, kept in memory of the work of creation, the Lord's Day is for the Church of Christ, to be kept in memory of redemption. Love was "early" at the tomb but Jesus and the angels were there earlier. Our love can never outrun his. When our Father whispers "They that seek me early shall find me," let us quickly respond "early will I seek thee." The resurrection of Christ is the certain proof that he was as the great Sacrifice, accepted by the Father, and is the foundation for the whole doctrine of salvation. The resurrection morn bronght a most glorious feast; (1) of the most glorious joy; (2) of the most glorious victory; (3) of the most glorious faith; (4) of the most glorious hope. It is the true comfort for all believers. With this joy and comfort is connected a mission: "Go your way, tell others."

Lesson 10.—June 9th.

The Walk to Emmaus.—Luke 24: 13-32.

The "two" spoken of in our lessons were in all probability Cleopas, v. 18, and Luke, the writer. The appearance of Jesus to his disciples after his resurrection was of great value to them and to all believers. Their hearts were comforted, their understanding enlightened. Their life was made a life of spiritual communion with Jesus; their love for each other strengthened; they were made active and filled with hope. The two talked abont Jesus. They were not sharply censuring Peter for his denial, or coldly criticising Judas for his betrayal, or angrily condemning the cruelty of the priests, scribes and soldiers. They were thinking and speaking about their Master. Christ cannot come and commune with us when we are slandering our neighbors, or speaking slightingly of our friends, or judging the motives of ministers or magistrates, or condemning our enemies. It is when we are speaking generously of those whose reputations have been tarnished, magnanimously of those who have injured us, when our favorite topic is Jesus and his words, that he talks with us by the way and our hearts burn. Our conversation is an index of our life. Jesus rewarded the prayerful disciples by opening their eyes. Their hearts had been stirred; thus preparing the way for the revelation of his presence. He was known of them as they communed together. When their hearts were ready, their eyes were ready.

Lesson 11.—June 16th.

Peter and the Risen Lord.—John 21: 4-17.

Seven of Christ's disciples had been fishing all night but were entirely unsuccessful. Not only does Jesus appear to his own in the sacred duties, or on the Lord's day but as well in their secular duties upon all occasions. "Lo I am with you alway." He is concerned for the temporal welfare of his people. "Have ye any meat?" If not do not despond but listen to Jesus' voice, he directs in the way to obtain what we need: But while Jesus is concerned about our temporal welfare, he wants thereby to draw us to a closer relation and more practical love to him. This relation and love is indispensible for us in his work for him. His regard to his flock is so tender, that he will not trust it with any but those that love him. Those who do not truly love Christ will never truly love the souls of men. Neither will a teacher or a minister truly love his work that does not love the Master. The most loving have the greatest work. Christ would have young and old in his Church, and a minister filled with love to Christ will seek and care for both. Love bears testing, Christ would lead to heart searching by calling for frequent testimony.

Lesson 12.—June 23th.

The Saviour's Parting Words.—Luke 24: 44-53.

The last or parting words of a friend are generally valued and preserved; and often referred to. Of no friend is this more worthy than of Jesus. The disciples had heard his teaching and seen his works, they treasured and preserved them for us. We have for twelve months, from these preserved writings, studied his words and life. We have stored up many of his words and truths. The parting words were naturally very impressive upon his disciples, and should be the same for us as we study them to-day. Let us notice then in these words: 1. He refers to his previous teaching as all tending to the fulfillment of the writings of the Old Testament. Everything in the "law," the "prophets" and the "psalms" points to Him. Christ is the centre of every book. Not a prayer, a promise, or a song but leads up to him. All the ordinauces and prophecies, typify or testify for him. The atonement on Calvary is the fulfillment of all prophecy. 2. He opens their understanding that they might know this. The proper understanding of the Scriptures is alone to know this. This knowledge comes alone through the power from on high. 3. He opens a new way of service for all nations,—Repentance and remission of sins, in and through his name. 4. He promises power from on high. Oh how valued these parting words to the disciples! We should value them the same.

Lesson 13.—June 30th.

REVIEW.

A suitable topic for the review of the lessons for the quarter is "Jesus the great and perfect sacrifice for sin." This greatness and perfection stands very prominent to view in all the lessons of this quarter:—

1. Entering the valley of death in the triumphs of a king.
2. Picturing before the wicked Jews their real relation to him and his work.
3. Faithfully warning his disciples.
4. Patiently enduring Judas in the passover feast, reminding him of his depravity, and after his departure instituting a memorial for the faithful.
5. Submissively agonizing in dark Gethsemane.
6. Meekly standing before the High Priest.
7. Humbly taking the cruel slanders before Pilate.
8. Faithfully enduring the cruel cross.
9. Triumphantly overcoming the enemy—death.
10. Earnestly expounding the Scriptures after his resurrection.
11. Tenderly restoring the loving relationship between himself and his disciples.
12. Lovingly directing their attention to the fulfillment of Scripture, and parting from them

THE YOUNG PEOPLE.

THE TEST.

It is easy to be good
When life's skies are clear and calm;
When the voice of gladness drifts
Unaware into a psalm;
When, full fed, we sit content
In our gardens fair and sweet;
When temptations pass us by,
And our lives grow full, complete.

When the harp of life is set
To rare strains of melody,
Pleasant now and full of hope
For the time that is to be;
When our lessons are each day
Easy to be understood,
When life's skies are calm and clear,
Then 'tis easy to be good.

But the real test is when
Close we hear the battle blare;
When we wrestle, face to face,
With our foeman, want and care;
When our happy gardens lie
Waste beneath the spoiler's tread,
When our toil has seemed for naught,
And our fairest hopes are dead.

When we feel within us rise
Passions that we thought were slain;
When we find the stalwart tares
Growing in our field of grain—
Then, if patiently we toil,
If temptations be withstood,
If we stand and overcome,
Then may we be counted good.
—*Lillian Grey, in Exchange.*

C. E. TOPICS FOR JUNE.

JUNE 2. A living Christ; Christ-like living.—Gal. 2: 19, 20; 5: 22-25.
" 9. How to study the Bible.—Josh. 1: 1-9.
" 16. The proof of our allegiance to Christ.—1 John 4: 1-21.
" 23. The world for Christ; our world for Christ.—Acts 11: 1-11. (Missionary.)
" 30. Faith in God—what it is, what it does.—Heb. 11: 1-7; 32-40; 12: 1, 2.

A true Christian Endeavor society, loyal to its own church, will do more to discourage criticism of the movement than anything else. We have just heard of a pastor in Wisconsin, who, upon coming to a new church a year ago, roundly denounced Christian Endeavor. The society in his new charge, however, did such noble service during the year that on Endeavor Day he came out with a strong Christian Endeavor address, in which he gave warmest praise to the work and workers.—*Golden Rule.*

CONFESSING CHRIST AT THE PIT'S MOUTH.—Richard Weaver says: "Many young converts immediately after their conversion to Christ are sore afraid of confessing him. Well do I remember the first morning after I was converted. As I went up to work the men were seated around the pit's mouth, and as soon as I came in sight they began to look at each other and laugh. I almost knew what I was going to get, but I said nothing. I had not been afraid of men before my conversion, and, God helping me, I was not going to be after it. So simply praying, 'O God, help me,' I was preparing to go about my work, when one of them said, 'Is it true, Richard?' 'What is true?' I asked. 'That you are converted?' 'Yes,' I said, 'it is true.' 'What are you going to make of it?' was the rejoinder, but next moment over half a dozen of the men cried, 'Would to God it was so with us!' We started an inquiry-meeting there and then, and six of them were soon rejoicing with me in the salvation of Christ."

TABULATED STATISTIC OF THE CONGREGATIONS OF THE EASTERN DISTRICT CONFERENCE.

NAME OF CONGREGATIONS.	Gain Membership by Baptism.	Gain Membership by Letter.	Loss Membership by Death.	Loss Membership by Church Censure.	Loss Membership by Removal.	Loss Membership by Excommunicated Children.	Loss Membership by Unconstructed Members.	SUNDAY SCHOOL. Term.	SUNDAY SCHOOL. Scholars.	SUNDAY SCHOOL. Teachers.	SUNDAY SCHOOL. Officers.	SERVICES. Teachers Meeting	SERVICES. United with Ch. from S. S.	SERVICES. No. of Preaching Services	SERVICES. Prayer Meeting	Membership Mission or other society for sewing circle	Membership Y. P. Society	CONTRIBUTIONS. Congregation Purposes.	Sunday School	Foreign Mission.	Home Mission.	Eastern Conference.	General Conference.	Benevolent Purposes.	Support Poor.	Educational Purposes	Publication House.	Total.
Berlinville	19													Every 1 weeks.				$ 29 97				86 56					$ 116 53
Bogertown	52	3	2	2		2								Every 2 weeks.				558 36									558 36
Bowmansville	30						16	11	2		12 mos.			"				51 96		8 8 70	810 13		11 03					81 82
Deep Run	167		2	5		7		12	11	"	"			3 a month		12	30	149 00	845 00	17 66		11 18			40 00	10 00	272 84
East Swamp	106	3	4	3	2		100	8	8	"	"			Every 2 weeks.		15		144 34	59 75	39 85			5 47				249 41
Flatland	39						75	9	7	8	9	"		"				116 96	20 82	8 37		3 44	12 55				164 12
Hereford	292	10		5	2	2	215	194	17	7	12	"	Weekly	8 Every Sunday.		Indef	40	535 00	78 97	63 82	63 82	63 82					802 19
Philla. 1st Menn	314	12	13	5	4	12	167	428	27	12	"	"	"	12 2 Every Sunday	2 Each week		93	1455 41	450 34	86 18	205 48	28 72		60 00	43 92	12 00	2342 93
Schwenksville	171	6	3	3	13	2	65	60	5	5	"	"		1 3 a month.				281 85	29 03	38 78					27 36	75 00	452 02
Springfield	71	1	2	3				40	4	4	9	"		Every 2 weeks.				70 00	16 35	28 37	1 00					4 36	120 08
Salford	25			3			120	106	8	6	12	"		"				90 45	77 32	25 12							192 89
Souderton	46	7	1	3			176	163	13	17	"	"		2 Every Sunday.	Every 2 weeks.		35	315 00	106 00	8 74		1 00		23 01	21 00	10 00	486 00
Upper Milford	96					1	76	76	9	5	"	"		"		12	16	381 61	41 46	20 05	20 05	20 06					483 23
West Swamp	197	1	3	3		5	1 160	135	16	9	"	"		"		25	40	455 14	48 03	82 11		7 39	19 35				612 12

Report of Ministers' Conference.—Cont. from page 63.

In a paper on the last subject of the program, A. B. Shelly treated

THE HINDRANCES TO THE GROWTH OF OUR CHURCH AND HOW TO OVERCOME THEM.

This subject, he said, assumes three things: 1, That our Church is wanting in a normal growth; 2, That this lack is caused by certain hindrances; 3, That these hindrances should, if possible, be removed.

The first question that meets us is therefore this: Does our Church or denomination really lack a normal growth? If we compare ourselves with many other Churches the question would seem to be answered in the affirmative, for it is not to be denied that our Church has not kept pace in the increase of membership with many other and even much younger denominations. The reason for this must lie somewhere. It may have to be sought in the Church itself or it may lie external to it. As in nature the harvest depends not only on man's planting and cultivation but first of all on the blessing of God which giveth the increase, so in spiritual things it is not man's hurry and flurry but God's grace and His blessing that determines the real growth of His work. An old Moravian minister once said in reference to their denomination: "The Lord has seen it good to preserve us a little flock." Does this not also apply to our Church? As in natural things God has distributed His gifts in varying degrees, giving the one more and the other less, so also it seems to be in spiritual things.

All along the history of the Christian Church we note the existence of small bodies along with the larger denominations. The small bodies have had a place in God's purpose and in many cases have been the instruments of more real blessing than many of the larger bodies. A forcible illustration of this is found in the Moravian Church with its widespread and successful work in heathen missions. This Church never had a rapid and striking growth at home, but it has done a great work in spreading the gospel among those who were yet without it. It were well if this latter could also be said of us.

There is an iuternal and there is an external growth. The former is always of greater importance than the latter. What good is there in great numbers of members if they lack the spiritual life? Gideon's three hundred could do more in the battle against the Amalekites than the whole host of thirty two thousand. The Lord often uses that which is small in the eyes of men to accomplish great things. It is for us, therefore, not so much to strive after greater power as it is to be faithful in the use of that which we possess. We should strive first of all to bring about a growth in spiritual life. Our efforts to gain in numerical strength must always be subordinated to this.

The hindrances to a more rapid numerical growth which arise from this higher concern for the true spiritual character of our membership should therefore not be removed by throwing open the gates and letting down the bars. Laxity in the exercise of Church discipline and careless, indiscriminate admission of those who are not willing to withdraw their necks from the yoke of the world, might add members to the Church, but in reality would work loss rather than gain.

Of hiudrauces that ought to be removed, wherever they exist, the following were named and dwelt upon: 1. An extreme liberality in regard to the distinctive doctrines of our Church. We must not be afraid or indifferent in affirming and disseminating the doctrines for which our Church in particular stands. 2. The lack of consecrated means for the work of home missions. We need to give more systematically and more liberally for the work of Church extension and the support of the gospel in new places. 3. The handicapped condition still of many of our ministers who for the lack of proper support can not devote their time to the work of the gospel and pastoral care as they ought. The remedy for this suggests itself. 4. Lack of system. The more thoroughly the work of any body is organized and systematized the more effective it will be. 5. Want of uniformity in the different congregations and consequent lack of firmness in unity. 6. Finally, though not least, the lack here and there on the part of the ministers, in spiritual life and a complete consecration to the Lord and His service. A dead preacher gathers few living members. A lazy worker brings in but few sheaves. We ministers must not forget to examine ourselves and see whether we are as faithful in our calling and the performance of our duties as we ought to be. The office of the minister calls for much self-denial and willing sacrifice. The danger is that we do not always yield these as we ought. Above all we must not forget to make use of the power of prayer, wrestling with God for His blessiug upon our work, committing all unto Him. Then we shall not give way to discouragement even when we cannot see the results that we may desire from our labors. The bread faithfully "cast upon the waters" may not return until "after many days."

After an interesting general discussion of this subject it was decided to hold the next meeting in connection with the Fall session of the District Conference. The subject for study at that meeting shall be "The History of the Bible," according to Barrow's Companion as indicated in the Conference course of study.

A. S. SHELLY, Secretary.

MARRIAGES.

SCHOLL—ALLEBACH.—On May 2d, 1895, at the home of the bride at Green Lane, Pa., by W. S. Gottshall, assisted by H. G. Allebach and J. L. Roiisch, Dr. Harvey F. Scholl and Miss Laura M. Allebach, daughter of J. R. Allebach, both of Green Lane, Pa.

LANDIS—BERTHOLT.—On May 19th, 1895, by A. B. Shelly, Howard M. Landis of Shelly, Bucks Co., Pa., and Alice H. Bertholt, of Elroy, Montgomery Co., Pa.

DEATHS.

DIETZ.—On May 17, 1895, in Souderton, of erysipelas and grippe, John Frederick Dietz, aged 32 yrs., 8 mos. and 27 days. Interment at Quakertown on the 21st. Services by A. M. Fretz, J. Y. Schultz and Rev. F. F. Quickzall.

GROVE.—On May 23rd, 1895, at Quakertown, Barbara Grove, nee Shelly, widow of Thomas G. Grove, aged 69 years and 23 days. Interment at St. John's Lutheran cemetery, Quakertown, Revs. A. B. Shelly and G. C. Gardner officiating.

C. E. CONVENTION.

The Schuylkill Valley Union of Montgomery county, Pa., will hold its June convention on the 6th, afternoon and evening in the Zion Mennonite church, Souderton. A very interesting and instructive program has been arranged for the occasion with able speakers and leaders for the different topics and open parliament. The following are a few of the topics. THE YOUNG PEOPLE IN THE CHURCH.—1. At Prayer 2. At Bible study. 3. At Work. JUNIOR WORK. THE C. E. PLEDGE. Welcome to All.

BOOK NOTICES.

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"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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TO-DAY'S DEFEAT IS TO-MORROW'S FAILURE.

BY SUSAN COOLIDGE.

If the day's brief pain and passing care
Have seemed too much and too hard to bear;
If under its trivial press and smart
Thou hast failed in temper and lost in heart;
If the undiscouraged, journeying sun,
As it sinks to its rest with its travail done,
Leaves thee all spent with trouble and sorrow—
How shalt thou face the harder to-morrow?

If the things familiar daunt thee so,
How shalt thou deal with an unknown wo?
If conquered by every passing dole,
How build the sinews of thy soul?
To stand and shiver on the brink
Of each recurrent task, and shrink,
Will never harden thee to abide
The waves of the turbulent Jordan-tide.

Never a river but brims and fills
By the aid of numberless slender rills;
Never a strength but has grown and fed
With the force of a weakness conquered;
Never a day but is ruled and shaped
By the power of a yesterday escaped;
And never a human soul that grew
By a single resolve to its stature true.

Winter makes ready for the spring
By months of struggle and suffering;
And the victory won from the mortal strife
Strengthens the fibre and pulse of life.
How if the earth, in its chill despair,
Felt that the fight were too hard to bear?
Where were the bloom and the vintage then?
Where were the harvest for hungering men?

So, if the now seems cruel and hard,
Endure it with thoughts of the afterward;
And be sure that each task that is clearly set
Is to brace thee for other tasks harder yet.
Train the stout muscles of thy will
In the daily grapple with daily ill,
Till, strong to wrestle and firm to abide,
Thou shalt smile at the turbulent Jordan-tide.

S. S. Times.

GUILTY OF MURDER.

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the court-room and every person waited in almost breathless expectation for the answer to the judge's question.

The judge waited in dignified silence. Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head was raised, his hands were clinched, and the blood had rushed into his pale careworn face.

Suddenly he rose to his feet, and in a low, firm, but distinct voice said:—

"I have. Your Honor you have asked me a question, and now I ask, as the last favor on earth, that you will not interrupt my answer until I am through."

"I stand before this bar, convicted of willful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch I that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect.

"While I have no remembrance of committing the fearful deed, I have no right to complain, or to condemn the verdict of the twelve good men who have acted as jurors in this case, for their verdict was in accordance with the evidence But may it please the court, I wish to show that I was not alone responsible for the murder of my wife."

This startling statement created a startling sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jury looked at each other in amazement, while the spectators could hardly suppress their intense excitement. The prisoner paused a few seconds, then continued in the same firm, distinct voice.

"I repeat, your Honor, that I am not the only one guilty of the murder of my wife. The judge on this bench, the jury in the box, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and you will have to stand with me before His judgment throne, where we shall all be righteously judged.

"If it had not been for the saloons of my town I never would have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for these human traps, I would have been a sober man, an industrious workman, a tender father and a loving husband. But to day my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out on the mercy of the world, while I am to be hung by the strong arm of the state.

"God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will power was no match against the fearful, consuming, agonizing desire for liquor.

"For one year our little town was without a saloon, for one year I was a sober man, for one year my wife and children were happy and my little home was a paradise.

"I was one of those who signed remonstrances against the reopening of saloons in our town. One half of this jury, the prosecuting attorney on this case and the judge who sits on this bench, all voted for the saloons. By their vote and their influence, saloons were reopened, and they have made me what I am."

The impassionate words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears. The judge made a motion as if to stop further speech when the prisoner hastily continued:—

"No! No! your Honor, do not close my lips. I am nearly through, and they are the last words I shall utter upon earth."

"I began my downward course at a saloon-bar—legalized and protected by the voters of this town. After the saloons you have allowed, made me a drunkard and a murderer, I am taken before another bar—the bar of jusiice, and now the law power will conduct me to the place of execution, and hasten my soul into eternity. I shall soon appear before another bar—the Judgment bar of God, and there, you, you who have legalized the traffic, you who have given your vote and your influence to the human murder mills, these gateways to hell, you will have to appear with me.

"Think you that the great Judge will hold me—the poor, weak, helpless victim of your traffic—alone responsible for the murder of my wife? Nay! I in my drunken, frenzied, irresponsible condition have murdered one, but you have deliberately and willfully voted for the saloons which have murdered thousands, and the murder mills are in full operation to day with your full consent.

"All of you know in your hearts that these words of mine are not the raving of an unsound mind, but God Almighty's truth.

"You legalized the saloon that made me a drunkard and a murderer, and you are guilty with me before God and man for the murder of my wife.

"Your Honor, I am now ready to receive my sentence and be led forth to the place of execution. You will close by asking God to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibility so that you will cease to give your support to this dreadful traffic."

MORE VICTORIES FOR THE CROSS.

As we view the march of history, we keep our attention so riveted upon individual events that we fail to see the hand of God in the general affairs of nations. Whether we are sensible of it or not, the word remains, not as a poetical fancy or a beautiful adjective phrase, but as a stupendous, literal fact, that our God is Lord of lords and King of kings. He does not leave us without special tokens of this inspiring reality. Occasionally from heathen lands comes some message that thrills us through and through with the knowledge of truth that "our God is marching on." The tidings that come from China and Japan are of this nature. A recent mail brought word of unusual interest in the Christian religion among the Japanese soldiers. There has been a complete and remarkable revulsion of sentiment in this matter within the past few months. A missionary reports that not only have the Christian workers been permitted to distribute thousands of portions of Scripture among the soldiers, but that the troops, whole regiments at a time, have been drawn up into a hallow square, with the foreign missionaries in the centre, for the express purpose of receiving the word of God. While the soldiers were gathered thus, they would be addressed at length on the meaning and purpose of the book. As we reflect upon the wonderful fact of so many of the heathen men having received copies of the Scripture, we remember the message of God that "the entrance of thy word giveth light."

—*Golden Rule.*

WAR.

INCONSISTENT WITH THE SPIRIT AND TEACHING OF CHRIST, AND HENCE UNWISE AND UNNECESSARY.

BY H. P. KREHBIEL.

B.—CHRIST'S SPIRIT RELATIVE TO WAR.

We now have considered those teachings of Christ which in their nature bear upon the subject of war, and which reflect his position on the one hand as opposed to mortal conflict, inhuman treatment, violent resistance, and unkind actions of all kinds; and on the other hand as enjoining kindness, submission, forgiveness, unresenting endurance of wrong, and the returning of good for evil. Our attention shall next be directed to those instances in the life of Christ and to the utterances made by him which indicate what spirit actuated him relative to war.

From a reformer we expect that what he teaches shall also be emphasized by his actions. That is, we expect to find harmony between his words and his deeds. Little attention will be paid to one that preaches temperance in the use of liquor but debauches himself with excessive drink. He must practice what he preaches if any weight shall attach to his words. Christ was the greatest moral and religious reformer the world has seen. His teachings even to-day set the ideal for moral and religious effort. We may therefore expect to find that he did those things which he demands that others shall do. By a careful study of his life this expected harmony is found to exist, as the following instances will show:

I. *Christ's Humility.*—The Gospels will be searched in vain to find an instance where Christ exhibits any desire for popularity, influence or temporal power. On the other hand events are recorded which show conclusively that Christ was devoid of wordly ambition and pride. Among these are (a) his temptation in the wilderness, Matt. 4: 1-11; (b) the attempt to make him King, John 6: 14,15; (c) the washing of his disciples' feet, John 13: 1-15.

Had Jesus been controlled by ambitious desires for temporal power he would have yielded to the temptation in which all the kingdoms of the world were offered to him. And had he fallen into the meshes of the tempter is it not probable that he, gifted supremely for a lawgiver and ruler, would have risen to great political power? But our Lord, closely divining the tempter's purpose, rejected temporal power and worldly fame, and by so doing remained obedient to his Father and faithful to his calling to establish a Kingdom of Peace.

We observe the same attitude when later in his ministry the attention of the political leaders of his nation was attracted to him. These, because they were looking forward to a restoration of Jewish independence and even supremacy, believed to have discovered in Jesus the man who would accomplish this grand revolution. They were waiting for an opportunity to present him to the people. This had now come, thought they, when after the miraculous feeding of a multitude of thousands the popular enthusiasm for Christ had risen high, and all minds seemed prepared to receive him and to bow in allegience to him. Now, if ever, was the fitting moment for an ambitious mind to mount the wave of popularity and on it ride into prominence and power. A great multitude stands ready to receive him. The leaders of the people are on his side. His own ability to mould and control men's minds is unequalled. Authority and power seem within easy reach. Shall he not make use of these opportunities to advance the great purpose for which he has come? If he reinforce the divine truths, which it is his mission to teach, with temporal power will not the way for the Gospel be opened more readily, and the world be redeemed earlier? Shall not Christ give room to ambition, employ force to promote his cause and thus bless the world the more? Christ's action is the answer to these questions. He evaded those who attempted to make him king. His kingdom was not to be built by the aid of temporal power, nor his cause won or supported by martial deeds.

Not only has Christ manifested very clearly a spirit void of all worldly ambition but he has set an example of deepest humility in that he, the master, stooped to wash his disciples' feet. For by this action he demonstrated that neither pride nor imperiousness actuated him, but on the contrary a spirit of service and humility.

Now in all military conflicts there exists on both sides the desire for worldly power and supremacy in arms. The desire to remain independent and to increase in power is a controlling factor in the motives which prompt a government to undertake a war. Ambition moved Rome to subdue all the known world by her prowess. The Franco-Prussian war was the result of the ambitious schemings of Napoleon and Bismarck. What but ambition prompts England to pursue, with clang of arms, her greedy foreign policy? Whether ambition is present in the minds of the people or only in the minds of the rulers, certain it is that in armed conquests it exists as a powerful incentive. There is no other motive so productive of war as ambition. But as has been seen it is this motive which Christ has shown by his actions as contrary to his spirit and incompatible with his cause. Hence war is inconsistent with Christ's spirit of humility.

II. *Christ Does not Resent.*—Examples which illustrate Christ's position upon the subject of resentment are found (a) Matt. 18: 15 17, where directions are given how to deal with a brother who has sinned against you; (b) Luke 9: 52 56, the incident when the disciples proposed that fire should fall from heaven and consume certain Samaritans, for which Jesus rebuked them.

Between nations it is now customary to attempt to settle difficulties by peaceable methods. If the sides are about evenly matched arbitration may be agreed to. But if one nation is much the weaker, the stronger will invariably dictate the terms. Should these not be agreed to and an ultimatum be rejected, then compliance will at once be coerced by a resort to arms. This is also true whenever peaceable adjustment fails, for in each case of this kind recourse is had to brute force—war—to determine which side shall have its way. Thus the battle field is the final tribunal upon points of dispute between nations.

But Christ never authorizes the employmhnt of force in the adjustment of difficulties. He proposes that by brotherly consultation in a peaceful way efforts be made to set the erring party right. Not even when this means fails is force permitted, but the matter is simply to be dropped. Now if peaceable methods are binding upon individuals they must also be binding upon nations. For a nation is but a collection of individuals, each one of whom is already bound to measures of peace. But Christ's opposition to violence is emphasized still more in the second instance mentioned above. His disciples had proposed that fire from heaven should consume certain Samaritans who had offered insult to the Lord and them. For making such a proposition we are told the Lord rebukes them. His reply seems very fitting, for the reason why He rebuked his disciples must have been that their proposal arose from motives which were not governed by the same spirit which actuated him. He says "Ye know not what manner of spirit ye are of," and explains further, "For the Son of Man came not to destroy men's lives but to save them." Here then we have the direct declaration that the motives which prompt him in his actions and the spirit which controls him do not permit of violent destruction of life, but on the contrary makes the saving of lives his duty. But if the destruction of lives on a small scale is offensive to his spirit, much more will it be so if carried on at the awful rate at which lives are sacrificed in war.

III. *Christ is a Benefactor.*—The instances are very numerous in which the actions and deeds of Christ show him as tenderly considerate of the interests and well being of others. The many cures he wrought abundantly confirm this. Christ's spirit is expressed more specifically on this point (a) in the Golden Rule, Matt. 7: 12; (b) in the story of the Samaritan who fell among the robbers, Luke, 10: 30 37; (c) by the feeding of the multitude, Matt. 15: 32 39; (d) his weeping over Jerusalem, Luke 19: 41, 42; (e) his command to preach the Gospel to all nations, Matt. 28: 19, 20.

Not one case can be cited from the life of Christ which displays him as self centered or as seeking to promote his own interest at the expense of others. But on the contrary all the passages quoted above, as also many others, agree in exhibiting Christ as the greatest philanthropist and altruist. His heart was moved by all the ills and needs of man. Every action displays genuine self-denial and self sacrifice. The history of his ministry is one unbroken record of deeds of kindness and devotion to others. All that he has said or done gloriously confirms that he has come "not to destroy men's lives, but to save them." His work was constructive, not destructive. His teaching was and is that mankind is one great brotherhood who are to upbuild not destroy one another.

But war knows nothing of respect for the rights and welfare of others. When nations enter upon a military contest all regard for the opponent's welfare is discarded. No longer do they to others as they would have others do unto them, but every effort is made to cripple the opposition as much as possible. Evidently Christ meant that others should be treated well so that good treatment might be expected in return. That is, the initiative in doing good is demanded. But in war the aim is just the reverse. The intention is to do harm. Not only is there no compassion for those who are hungry but careful study is made how it may be accomplished to deprive the enemy of those supplies which they have. If the enemy can be starved into defeat the opportunity is gladly seized upon. Christ's heart was moved with compassion for the hungry multitude and he fed them. In war the interests of the fatherland are anxiously guarded and advanced, while every opportunity is seized to harm and weaken those in opposition in order that their loss may prove one's own gain. It is seeking the interest of self at the expense of others. As seen above the spirit of Christ does not agree with such action. Selfishness controls the actions in war; Christ has taught and lived unselfishness and devotion to others.

IV. *Christ Endures Wrong.*—A very fruitful source of contention and strife is disobedience or insubordination. Wars have repeatedly arisen as a result of the refractory behaviour of some of the citizens toward their government. These revolters perhaps believe that the government is unjust toward them, or that it assumes undue authority, or probably they would prefer to belong to some other state. Often upon such reasons the people take up arms and enter upon a deadly conflict. Also a certain unruliness sometimes possesses a people which make them desire a change or transfer of government, and usually the result is war The disturbing elements are disobedience and insubordination.

Christ throughout his life has been perfectly obedient. Though aware when but a mere boy of his great mission, nevertheless he was obedient in all things to his parents and continued so until he took up his ministry. Again we read of him as being very careful not to neglect paying his taxes and of meeting the requirements of the government in every other matter permissible. Likewise also was he obedient to the will of his Father in heaven, doing not his own will but the will of him who sent him.

While on the one hand Christ is thus obedient to parents, state, and God, we see him on the other hand in public life submittng to ill treatment, abuse, and later even to torture without giving any sign that would suggest forcible redressing of wrong, or violent resentment of the unjust treatment. With patient manliness he endures all wrong, giving in return only kindness and displaying loving consideration for those who abuse and ill-treat him. Even when at last he is arrested under false accusation, tried before a court desirous of his destruction, is unjustly condemned, heartlessly mocked and finally tortured to death, throughout this treatment he never wavers in his spirit of love, kindness, obedience and submission. Not a word of complaint does he utter nor offer any resistance.

There can be no quarrel between persons nor a war between nations when both parties are willing to submit to wrong. Nor can a rebellion arise in a state the citizens of which are obedient to authority. But this is the kind of behavior Christ has displayed in his life and which also he demands of his disciples. The conclusion therefore is that war since it involves disobedience and unwillingness to endure wrong, does not harmonize with the spirit of Christ.

V. *Christ Prays for His Enemies.*—It is maintained by some teachers of ethics that it is not a contradiction in moral conception to love the enemy whom one is about to attempt to destroy. Such a conclusion, however, can not be reached by an unselfish or unbiased course of reasoning. Only by basing upon false premises does it seem possible to draw the above inference. Here the well being of the individual is made subordinate to the good of all, and therefore the individual may be justly sacrificed if the general good is thereby advanced. Hence by this argument, we may love an individual greatly, and yet, if the general good demands it, we are justified in depriving him of his life. It is upon such ground as this that the endeavor is made to justify the horrible practice of war. But in a former paragraph we have seen that Christ commands not to return evil for evil but to love our enemies, do good to them that hate us, and pray for them that despitefully use us. Especial notice is to be taken here that Christ gives these instructions unconditionally. No provision has been inserted allowing an exception to be made when the general good requires it. No privilege is granted to neglect to do good to the enemy, and in order to advance the general good, to cut those in opposition to pieces and do them all manner of harm. These instructions of Christ are to be complied with under all circumstances whether pleasant or unpleasant for ourselves. They constitute a duty which is to be performed toward many persons taken collectively as well as toward the individual. Not only has Christ taught this lesson of forgiveness and good will toward enemies, but his treatment of and behavior toward his enemies show that he practiced what he taught. Of this his intercession for his tormentors, Luke 23: 34, furnishes the most notable example. This divine prayer for his cruel enemies is convincing evidence that in the spirit of Christ no thought of resentment or hatred was present. By his intercession he has demonstrated that prayer shall be offered even for those who are striking the death blow at our life. Plainly the practices of war are irreconcilable to the spirit here manifested. Christ would never stretch forth his hand to harm any one. His hand was raised to heal not to wound. And when the hand of the enemy was raised against him his soul went forth to the Father in behalf of the erring men. Christ works and prays for the good of the enemy. In war the destruction of the enemy is aimed at. In view of this fact can we conclude otherwise than that the spirit of Christ manifested in his intercession for his enemies, is opposed to the revengeful practices of war?

Looking back over the ground we have traversed, an unbroken uniformity in the result displays itself. Those passages which seem somewhat favorable to the requirements of war are found to seem so only, while in reality they favor peace and good-will. Again the numerous teachings which favor peace are so direct and unambiguous that they leave no room for doubt, but establish firmly that Christ was opposed to war. We find that he has taught that it is a duty not to assert one's self, to love the enemy, and to practice forgiveness. We also find that in his teachings he prohibits hatred, revenge, retaliation and resistance. And finally we find that in his life he practices and conforms to all these teachings and thereby gives them double emphasis. On the other hand we see that the practices of love and forgiveness are impossible to those who participate in war, but that the exercise of self assertion, hatred, revenge, retaliation and resistance are essential to the prosecution of war. Now since we see that things which Christ commands cannot be practiced in war and that things which he prohibited are essential to the prosecution of war we are forced to conclude that war is inconsistent with the teaching and spirit of Christ.

Is war then not also unwise and unnecessary?—Christ, being the Son of the Most High, had a perfect insight into the depths of the moral law. He understood what fundamental rules of conduct are necessary for a perfect social life in this world. These fundamental moral truths he taught to humanity when he dwelt on earth. They have been recorded that mankind may learn to obey them and become a perfect society. Since therefore the Christian rules of social and moral as well as religious conduct are a revelation from God himself, it were folly to disregard them after having once made their acquaintance. For He whose creative word has brought humanity into this world also best understands what conditions and rules are essential to the highest happiness of man as a social being. But the divine teachings of Christ rest no longer only upon his claim to Sonship of God for their validity and worth. Nearly two thousand years of experience send their mighty voice down through the ages proclaiming that Jesus has taught truth and life. Those nations which have conformed nearest to the gospel truths have invariably been the most progressive, and have enjoyed the happiest social conditions. It is a fact open to daily observation and confirmed by history that those families which are governed by the precepts of Christ have the happiest, most peaceful, and desirable homes. While those homes in which the teachings of Jesus are disregarded are the seat of discord and contention. Christian nations have put the Saviour's teachings as to the equality of man to the test and the result is marvelous in the eyes of the world to-day. Our own country furnishes the most illustrious example on this point. The greatest rulers of our day bow to the precepts of Christ in recognition of their correctness and their worthiness of being the guiding principles in the government of a people as well as in the conduct of the individual. Whatever precept of Christ has been properly put to the test has invariably proven itself practicable and satisfactory. As a shining example of this stands the emancipation of woman from her position as chattel property of her lord to her present elevated position as helpmeet at her husband's side. Illustrations could be multiplied indefinitely showing that Christ has taught the very essence of social and moral law. But enough has been said. The evidence is so overwhelming that not only do Christians accept Christ's precepts, but moral teachers who disbelieve Christ's divinity are forced to admit that as a moral teacher he stands unequalled in the world. With these facts in mind does it not seem unwise to practice anything inconsistent with his teachings? For by so doing we bar ourselves from attaining the most perfect condition on that point. But we have seen that he opposes war. Then we must conclude that the carrying on of war is exceedingly unwise. However, not only is war unwise; it is also unnecessary. For the waging of a mortal conflict contributes nothing toward the attainment of justice. No improvement of social or moral conditions results from it. Only misery and woe follow its footsteps. Moreover it has been repeatedly shown by experience that if nations are governed by the precepts of Christ then all differences can easily be adjusted. Having found then that war is inconsistent with the spirit and teachings of Christ we conclude that it is both unwise and unnecessary.

But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.—*James.*

There are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—*Frederick W. Faber.*

If there be one thing upon earth that mankind love and admire better than another it is a brave man—it is a man who dares look the devil in the face and tell him he is a devil.—*James A. Garfield.*

"Despondency is not a state of humility. On the contrary, it is the vexation and despair of a cowardly pride; nothing is worse. Whether we stumble or whether we fall, we must only think of rising again and going on in our course."

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite conference.

A. B. SHELLY, ALLEN M FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JULY, 1895.

The catalogue of an English dealer in furniture contains the following very suggestive item of description: "No. 685 — The 'Christian' Easy Chair, a shape much liked, stuffed and finished very soft." The lazy nominal Christian is responsible for the idea of this slur upon Christianity.

The local newspapers bring the information that a Christian Endeavor society has been organized in the Bertolet church, W. S. Gottshall, pastor. Such signs of wide awake life are very welcome indeed. When the young people put their shoulders to the wheel with the grace of God in their hearts, it is bound to move and in the right direction too.

We have spent nearly $470,000,000 in building Churches in this land, and $500,000,000 in building jails. It costs $50,000,000 a year to run the churches, and $400,000,000 to run the jails. We pay eight times as much for running our fellow men down and jailing them as we do in trying to make them better so that they will not need the jail. It takes the world a long time to find out that men are not made better by force, and that repressing crime and reforming criminals is far more expensive than preventing them. An ounce of prevention is worth a pound of cure, and far more pleasant, as food is more agreeable than medicine.

A correspondent from Gretna, Manitoba, reports the reception of eighteen young people in to the congregation there. This congregation though only a small part of the great settlement of Manitoba, is gradually breaking through the old and cold forms into more spiritual activity. Two of their ministers spent a large part of their time last winter in evangelistic work. The young people lately received, enjoyed a thorough instruction in the Bible truths preparatory to their church membership. The congregation now maintains a Sunday school. The young people are growing up more intelligent under the improved system of public schools. Thus a better condition of things is gradually developing. May this leaven by and by leaven the whole lump.

The new German Sunday school hymn book, "Die Perle," issued by our publishing house at Berne, Ind., is a gem of its kind. It is indeed a collection of gems both of music and words. The music is full of life as music for the young people ought to be, yet withal there breathes throughout the spirit of true devotion so essential in music for the sanctuary. In the words one recognizes a number of the Gospel Hymns which have been so greatly blessed in their use in this and other countries. Such hymns as,—"Come Thou Almighty King," "Sweet By and By", "God be with you till we meet again," "Holy, Holy, Holy, Lord God Almighty," "A little talk with Jesus," "Take my life and let it be," and others deserve to gain widened usefulness in translations and many of them in new settings of music expressive of their noble sentiments. May the use of this beautiful book in our German Sunday-schools and Young Peoples' meetings, as well as in the home circle result in attuning the hearts to the praise of him to whom all praise belongs that songs of Zion here below may prepare for the "Song of Moses and the Lamb" around the throne above. The book contains 220 pages of music besides several convenient indexes, is well bound and attractive in appearance. For terms apply to Mennonite Book Concern, Berne, Ind.

WANTED

by the editor, any number of short answers from as many different persons to the following question: "What, in your opinion, are three of the worst forms of evil in our day, by which the enemy of souls is seeking their eternal ruin?" Name the evils and state briefly your reasons for regarding them as such. How to counteract these evils may form subjects for future numbers.

Send your answers to the address below by July 15th. Let everybody write. It will cost you only two cents postage and a little time to give in your testimony. Don't think there will be enough others to write: we want to hear from *you*. Address,

A S. SHELLY,
Bally, Berks Co., Pa.

SUNDAY SCHOOL CONVENTION.

The annual Sunday school convention held within the limits of the Eastern conference, meets this year in the church at Souderton, on Monday and Tuesday, August 26th and 27th, the sessions beginning on Monday evening and concluding with a Children's Festival on Tuesday evening. The committee is preparing a program which they hope to make equal in interest to that of any previous convention. It will be published next month.

MENNONITES AT BOSTON.

The annual international Christian Endeavor convention will be held in Boston beginning on Wednesday, July 10th and closing Monday, July 15th. There will be at least several Mennonite societies represented there. We hope there will be other societies of which we are as yet not informed. There may also be, as there were at Cleveland last year, some Mennonites in attendance who in their homes are members of other societies or who may not even be members of any society. On the second day of the convention, Thursday, the afternoon is set apart for denominational rallies, meetings in where each of the different denominations meet respectively in places arranged for them. Anticipating that there will be at least a sufficient number of our church there to claim the Master's promise to be with them in their meeting, there has been arranged a Mennonite rally for that time. The places for the different meetings will be announced at the convention. The writer hopes to be one of the number to hold the first Mennonite meeting on New England soil under such circumstances. Pray for the blessing of God on all the exercises of this great convention.

A. S. SHELLY.

NOTES.

The 19th conference of the Mennonite Teachers' Association of Kansas, was held in the church near Hillsboro, on May 24th. The next meeting is to be held in Bethel college.

The work at Pottstown is meeting with encouraging success. A Sunday-school has been organized and is growing in numbers. Services are held there every Sunday and are well attended.

The Sunday-school in the Springfield church held jointly by the two congregations worshipping there was organized again in Spring and is being carried on with success though under some difficulties.

Bro. N. B. Grubb spent some time in May visiting the Brethren in Virginia, where he was very heartily received. Perhaps he will favor our readers in a future issue with some interesting reminiscences of his trip and his visit. Let the Brother take this as a gentle hint.

The brethren D. Goerz, S. F. Sprunger, H. Leisy, and J. L. Schowalter, have returned from a trip to California, where they had gone to inspect some land in Kern county which is offered there under favorable conditions for settlements. They bring a very good report. The land is to be irrigated from a mountain stream and is said to be very fertile and well adapted for general farming.

On the evening of Sunday, June 2d, the Christian Endeavor society of Bally, visited the society at Zionsville and a very delightful evening was spent together in united worship. The prayer meeting topic for that evening, "A living Christ — Christ-like living," was the central thought of the program given by the visiting society. There was a large attendance and every one seemed to partake of the fervent spirit of devotion which pervaded the meeting.

NEWS FROM NOBLE, IOWA

Our pastor, H. G. Allebach, returned from a short visit Saturday, May 11th. He had been attending his sister's wedding in Green Lane, Pa. Our people were all glad to see him again and he is glad to be among us again.

Rev. M S. Moyer, of Tipton, Mo., was with us from May 14th to 20th. He is a well educated man and preached seven very interesting sermons. May the seed he sowed bring forth fruit a hundred fold.

We missed Bible lessons three weeks: May 5th on account of the absence of our pastor; May 12th, on account of bad weather, and May 19th because of Church services at the Amish church, near Wayland. Since then our lessons have been mostly about John the Baptist, the lessons all being very interesting and instructive.

Rev. Allebach preaches at Wayland every other Sunday at 3 o'clock, p. m., as quite a number of the members of our church live there. They may probably build a church there.

On June 2nd four new members were received into the church, three by baptism and one by letter. Our church is growing in numbers and we trust in the Spirit.

Noble, June 15th, 1895.

A CHANGE OF MINISTERS.

CORRESPONDENCE FROM CANTON, OHIO.

For some time past I felt that too much work is resting upon me, and that consequently the work must suffer. Believing it to be best I resigned my work here. Bro. H P. Krehbiel, from Oberlin, was recommended to the church by our conference committee and on April 28th the church called him by a unanimous vote to become their pastor. Brother Krehbiel preached for them May 19th, and on Monday following I joined him to spend the week with him. We made many house-visits, calling on nearly all the members and on many others. It was a blessed experience for us. We could see clearer than ever before why Christ in sending out his disciples sent them two by two. Meetings were held on Wednesday evening at Maximo and on Thursday and Friday evenings and Saturday afternoon at Canton. A special meeting was appointed on Saturday afternoon to meet all such as desire to unite with the church. Our hearts were made to rejoice to see a class of seventeen young persons desiring baptism and also two who came by letter. We praise God for his work in our midst, that so many hearts were made willing to enter upon a new life in Christ Jesus. On Sunday afternoon these were baptized and received into the church. Following that we celebrated the Lord's Supper, in which sixty members took part. This was for us all a day of great rejoicing and thanksgiving.

In a business meeting following it was decided to have Sunday school and church every other Sunday from now on. It also was decided by vote of the congregation that this church apply for admission into the General Conference and the Middle District Conference.

May God continue to bless the church in their earnest efforts to build up Christ's kingdom in their midst.

H. C. HIRSCHY.

NUGGETS OF TRUTH.

FROM PAUL'S EPISTLE TO THE ROMANS.

Chapter I.

1. Verses 18–20 argue God's revelation written in the heart of man. Man is responsible for not listening to the inner monitor. Even heathens will suffer for worshipping idols, for, naturally, they know better.

2. Nature and conscience both testify to the necessary and actual existence of God. The former interprets the preconception of the latter. Verse 20.

3. Idol worship degrades the idea of God, and makes God the sharer, and thus the sanctioner of human imperfection. Verse 23.

4. A degraded God degrades morality. Verse 24.

5. The attempt to liken God to anything results in the worship of the latter. Verse 25.

6 Unrestrained immorality becomes monstrosity of conduct. Verses 26 and 27.

7. Rejecting God means rejecting manhood. Verse 28.

8. In the lowest degradation, the conscience still lurks. Verse 32.

Chapter II.

1. Final judgment will be pronounced upon character. Verses 6 and 7.

2. The Jew, knowing more, will receive the first condemnation. Verse 9.

3. Heathens will be judged according to their rejection of natural law. Verse 12.

4. We as Christians are responsible for God's discredit among the heathen.

Chapter III.

1. It is folly to call true Christianity to account for the unrighteous conduct of un-Christian church-goers. Verse 3.

2. Doubt should not thrive in one's heart because of the infidelity of others. Our conscience still attests to the truth. Verse 3.

3. Even though God is kind to sinners, the facts of self-condemnation and future judgment remain. Verse 6.

4. Knowledge of the law only lays bare our violation of it. Verse 20.

5. A good deed will not atone for a bad one. Verse 20.

6. Sin is inherent, constitutional, and does not wait upon the will. Verse 20.

7. God's love has its firm basis in His punishment of sin. Verse 24.

8. The believer is justified only through Christ's death, not because God is forbearing. Verses 25 and 26

9. Nevertheless Abraham and all pre Christian believers received God's grace in the form of forbearance of punishment. Verse 25, "that are past."

Chapter IV.

1. If Abraham's blessing came before circumcision, then the righteousness imputed by God does not depend upon obedience to the law. Verse 9.

2. Circumcision was the seal of faith; hence the sacraments are not themselves blessings, but tokens of blessings.

3. The gospel of the New Testament is the gospel of the Old Testament before Moses.

4. A religion of works makes men self righteous—leads to self-worship instead of God-worship. It would prevent or destroy the equality of all men before God. Verse 2.

5. When righteousness is imputed because of faith, God's grace is made prominent, and He becomes the object of worship. Verse 16.

6. Under the law we would receive curses instead of blessings; so, in order that the promised blessing may be certain, we are not regarded as under the law. Verse 15.

7. The act of justification has no counterpart in human experience. It effected a change of relation between God and man, but not a change of feeling in the latter.

H. G. ALLEBACH.

GENERAL CHURCH AND MISSION INTELLIGENCE

The pope has addressed a letter to the people of England, inviting them to return to the Roman Church. At the close of his letter the pope promises an indulgence from sin for the period of 300 days to all who will pray to the Holy Virgin. No doubt Pope Leo XIII is encouraged in his hope of bringing over the English people to "the holy mother Church" by a certain high Church party in the Church of England, which in its teachings and modes of worship is gradually moving towards Rome.

Dr. McCabe, Mission Secretary of the M. E. Church, has written an open letter to Col. Ingersoll, in which he admonishes this arch fiend of the Bible to repent and cease fighting against God and His word, against whom he will never prevail. He says: "Since you have commenced your warfare against the Bible the Methodists of our country have erected ten thousand new churches. Other denominations have at least erected another ten thousand, while you have not succeeded in breaking down a single altar at the utmost limits of our republic. During the last thirty years the membership of the Methodist Episcopal Church has increased from 900,000 to 2,800,000. It is now holding church and school property valued at $125,000,000. In heathen countries orphanages, hospitals and asylums for children, the sick and the insane are erected, and while thirty five years ago we had on an average but one convert from heathendom to Christianity per year, we to day have 135,000, who annually contribute $300,000 for the spreading of the Gospel.

A case in litigation in connection with the recent church troubles in the Evangelical Association was recently decided by the Judge of the Courts of Lebanon county, Pa., in favor of the minority, commonly called "Dubsites," while at the same time the Judge of the neighboring county, Schuylkill, decided a similar case in favor of the majority. The Lebanon county case has been appealed to the Supreme Court of Pennsylvania, and, judging from former decisions given by the latter tribunal, it is not hard to surmise what the decision in this case will be.

The Christian natives of the Samoan Islands give $9,000 a year for missions. Thirty thousand natives in the Friendly Islands give $15,000 a year. Twenty two per cent. of the donations of the native Christians in the Sandwich Islands go to foreign missions. In the Henry Islands each of the natives dedicated a pig to the cause of missions, and the pigs were sold to the crews of the vessels that came to the islands. In this way $5,000 were raised for missions.

The General Assembly of the Presbyterian Church lately held its annual meeting in Pittsburg, Pa. At its last year's meeting it passed resolutions requesting the theological seminaries at New York, Auburn, N. Y., Princeton, N. J., Alleghany, Pa., and Cincinnati, Ohio, to lay the appointment of professors for these several institutions into the hands of the General Assembly. The object of this request was to avoid the appointment of men of heterodox ideas as teachers in these institutions of religious education. The seminaries however decline thus to subordinate themselves to the General Assembly of the Church. The report of the Home Mission Committee created some sensation in showing that said committee had accumulated a debt of $600,000 during the year. The committee was charged with recklessness and extravagance in the way it has carried out the work entrusted to its care.

Dr. William Nast, the founder of German Methodism in America and for fifty three years editor of the *Christliche Apologete*, published at Cincinnati, Ohio, on June 15th celebrated his 88th birthday. Several years ago Dr Nast retired from the editorship of the paper whose founder he is, and on account of his great age and his bodily ailments incident thereto, lives a more retired life. His son Rev. Albert J. Nast, succeeds him as editor of the *Apologete*.

David Baron was asked by two Jews while on his late visit to Austria, "if there is anywhere a church according to this book (pointing to a New Testament) we would like to join it." Says Mr. Baron: "I found it difficult to answer this question, for alas! the churches in Christendom, especially in these parts—even the Protestant—are anything but according to the Book. I urged them to become joined to the Lord Jesus Christ by a living faith, and for the present not to mind joining this church or that."

MISSION DEPARTMENT.

WHAT IS OUR MISSION FIELD?

Jesus answers: "Go ye into all the world and preach the gospel to every creature."—Mark 16: 15.

This is, methinks, a privilege divine
Our Master's lessons to rehearse below,
Our talents may be small, our means be less,
Yet we can do for Him, who bore the cross
Our souls to save, some earnest work.
There lies the heathen world beyond the sea,
Stretched wide; and there, tho' many cannot go,
Yet we can give our mites, and pray to God
For blessings on the gift as well as on
Our dear beloved ones who sacrifice,
By going thence, all else but Heaven's claim.
And there is much of teaching yet to do
At home. We find on every side a lack
Of knowledge such as tends to hope of Heaven.
Oh! let the Christian say, "With help of God
I'll try to work within his vineyard here
And cultivate new branches for my Lord."
The little wayside folk I'll not neglect.
I see dear children round me everywhere
Whose smiling faces and whose tearful eyes
Are oft reminding me of daisies fair,
Of violets blue or smiling dandelion.
Their little upturned faces tell us now
More plain than words can tell of hungering souls
Half starved and thirsty for the word of God.
Shall we sit down with idle, folded hands
Or spend for nought the gain which He has given,
And long for entertainment rare, or plne
For ease, while souls unsaved go down to death?
My sisters dear, one plume from off your hat
Might save a wandering soul, and who of us
May cast the balance of that one soul's worth?
Hundreds of souls might by that soul be won.
One frill from off your last new dress might buy
One hundred copies of God's holy word,
And this one hundred copies being blessed
Of God might bring eternal life to souls
Unnumbered as the seaside grains of sand.
One jewel from that fair white hand might send
Across the sea a minister of God,
Rare truths to teach to dying men.
Oh! then we'll earnest be, and let's beware and not
The Spirit grieve. Do we make gods of toys
And wear them on our frame while poverty
In keeping souls from blessedness and Heaven?
Say, who will answer in that day of days
When Jesus' test will be the "Inasmuch
As ye have done it to the least of these
My brethren, ye have done it unto me?"
Or would we rather hear our Saviour say
"She hath done what she could, to honor me?"

—MRS. PHOEBE COE, Englewood, Ill.

EXPERIENCES AND OBSERVATIONS IN INDIAN MISSION WORK.

Bishop Whipple, for thirty five years connected with Missions among the Indians of Minnesota, in an address delivered before the meeting of Indian Commissioners and secretaries of missionary bodies, held in the city of Washington in January last, gave some of his experiences and observations during his protracted connection with this work. In the following we give some few extracts from what he said:

I hardly know how to frame any words for my thoughts as I read in your faces your love for these red children of our father. I have been thinking of the joy that comes to the Savior's heart when He sees how we Christian folk are learning to love each other in loving all that He loves. And may I not say when He sees these wanderers coming home that the travail of His soul is satisfied?

It is thirty-five years since I paid my first visit to the Indians of Minnesota. They belonged to the two great families that represented all of the Indians north of the Cherokees with the exception of the Six Nations of New York, the Algonquins, and the Dakotas.

At the time of my first visit and a little later our Indian affairs were at their worst. It is not slander to say that our Indian system was a synonym for robbery. The Indian agent received his office simply as a reward for being a henchman of some politician. The Indians had sunk to a depth of degradation that their heathen forefathers had never known. When I listen to my good friend General Whittlesey, and to the good superintendent of Indian schools as representative of Indian officials, I think of the time when the Indian school teacher was appointed fresh from keeping a drinking saloon; and, although he held office for two years, you will not be surprised that there was not a solitary Indian child that learned to read. There was no such thing as law in the Indian country. I knew an Indian woman, of pure character, murdered in cold blood in the presence of a number of witnesses; and an Indian arrested the man, and took him to Fort Ripley, the nearest post. He was put in the guardhouse for four months, but the Secretary of War ordered his discharge because there was no law to punish an Indian. I knew a white man, when he passed an Indian sleeping under a tree, to swear with an oath, "I will kill that redskin;" and in the presence of two others he killed the Indian. Rev. E. P. Smith—I can hardly speak his name without tears in my eyes, for he died a martyr to his fidelity to the Indians—gave $50 out of his pocket, and I $50; but we could not secure that the man should be punished for that murder. I have often wondered, as I looked back upon those years, when I used to say that I was walking on my heart, as to why I never gave up. Well, I can tell you two reasons. When it was so dark that I could not see a step ahead, I read anew the old story of the love of Jesus Christ, and I found that there was never a solitary human being that came into his presence where he was not perfectly hopeful for humanity; for in his love there was no limitation of sects or caste or tribe. And then I remembered that when that man wrote as no man ever did write about the things of God, Saint Paul, he did not end till he said that Jesus Christ is the same, yesterday, to-day, and forever. And so I resolved to work and wait.

At that time there was a strange apathy on the part of Christian men. It seemed as if the hearts of Christian people were dead when they thought of the poor red man, whose rights were unquestioned. The law of nations recognized that he had possessory rights to the soil, and the ordinance of 1787 affirmed it. The judiciary, the executive, and the legislative departments of the Government recognized his rights as a man. When Napoleon sold us that vast country west of the Mississippi he reserved the rights of the Indian. And yet I remember, the first time that I was asked to deliver a missionary address after my visit to the Indian country, a very wise man said to me, "You are a young bishop, and you have a very great work to do; but I hope you will not be tempted to say anything about the Indians. They are a perishing race. They will pass away from the face of the earth, and you can do nothing for them." When I came to speak I repeated the advice which I had received to the congregation. I said that advice reminds me of a story. A slave had an infidel master who said to him one day, "Jim, you are the queerest fellow I knew on earth. You are always talking about faith. It is faith in the morning, and faith at noon, and faith at night. I suppose, if you thought the Lord were to tell you to jump over that stone wall, you would go and do it." "Yes, massa," he replied, "if the Lord should tell Jim to jump through the stone wall, it is Jim's business to jump; and it is the Lord's business to get him through." So I determined to go on with my work.

I can not tell you all the lights and shadows of that early life. There is hardly a trail in all that northern forest in which I have not traveled in summer and winter. I remember once that I heard that some Indians were starving; and I waded for more than 40 miles with the snow nearly to my waist, and I was able to save those poor Indians. I can say that the lines on my cheek have some of them been honestly earned, but a power above my weak will compelled me to go and preach to those Indians the love of their Father

I think I mentioned last year that my good friend, Dr. Strieby, had a missionary at Red Lake. I will mention an incident connected with that which brought us together. On one of my annual visits to the Indian country an Indian chief walked 150 miles to meet me. He said, "White man say they have bought my land. I have not sold land. I have not signed treaty. I hear you are servant of Great Spirit, and you pity Indian. Will you help me?" I traced out the story, and I found he had told the truth; and I asked him to go to Washington, and I promised I would help him. I went to Washington full of enthusiasm then, and I worked for weeks, and the authorities at Washington very cooly told me, "We have made that treaty, and we shall enforce it." I am afraid I became angry, but it was the kind of righteous anger of which Saint Paul spoke. I went into the Indian Bureau, and I said: "Sir, I came here to tell you a story which, if heeded, would save that northern frontier from an Indian massacre—we have had one on the western border—but I have made up my mind, if I had whistled against the north wind, I should have done as much good. I am going home, and you will hear from me through the public press." The officer said to me, "You have said a great many hard things against this Bureau." I replied: "Yes; and I have always said them over my own signature; and I never made a statement that I have not the proof which I can produce in any court of justice. And I will tell you something else. The darkest transactions of personal dishonesty I have never alluded to. Some day I may."

The next day the officials asked, "What is it Bishop Whipple wants? If he wants money for schools we are ready to help him." And they replied, "You don't know Bishop Whipple. If he makes a statement you may be sure he has proof behind him. The only thing he wants is justice for those Indians, and some day he will have it." And they sent for the Indians and made a treaty.

That Indian from pure gratitude came to see me three times, a journey of more than 300 miles, on foot, and he said, "My friend, I want you to give me a missionary." I said, "You have a missionary there. I can't send another." "Well," he said, "I want one of your kind; for I know your kind. We know your love, and we want that kind of a missionary." I sat down and wrote to Dr. Strieby and said, "I will never present a divided Christianity to those heathen folk, but I ask your permission to plant a mission there;" and Dr. Strieby wrote back, "I think the wisest thing for us to do is to withdraw, and leave the field to yon."

So we established a mission there; and when we came to consider what we should call it, I asked my superintendent whom I had known from a boy what it would better be, and he replied, "You know these men are awfully degraded, and in the book of Revelations it speaks in one place of my servant Antipas, 'where Satan dwelleth,' and I think we had better call it the Mission of St. Antipas." And so we did.

That mission has been there more than twenty years, and there are to-day more Christians in that village than there are in any settlement or any village or any city in the State of Minnesota in proportion to the population. That is not failure.

As we look back upon the past, there have always been gleams of light. Sometimes they were so slight that perhaps you would not have thought much of them; but if you had been walking on your heart they would have been like the voice of God.

An Indian came to my house one day, and when I opened the door he knelt at my knee. I said, "Don't kneel." He replied, "I do not kneel to worship you. I kneel because my heart is warm to the man who has loving pity for my people. I am a wild man, but I never look into the faces of my children that my heart is not sick. My fathers told that there was a Great Spirit, and I have often tried to talk to him; but I never heard any voice." He looked up and said, "You do not know what I mean. You never stood in the dark, and could not reach hold of anything. One day an Indian came to my wigwam, and he told me a wonderful story that you had told at Red Lake about the son of the Great Spirit; and I said, I must hear that story, and I have walked more than a hundred miles. Oh, will you tell me that story? Surely the Great Spirit will not let me die till I have heard it." And the man did hear the story; and then he looked up and said, "It is not dark now. My heart is laughing all the while."

The problem has not yet been solved. The wanderers have not all been brought home. Here let me tell you an incident that happened a few years ago. We were beset constantly by a complication of anxieties. Some of our Indians had been led astray. It was sad almost to heartbreaking. I met my superintendent, whom I always called Joseph, and we talked it over very sadly. Then I burst out langhing. He said, "What are you laughing at?" and I replied, "To think that you and I are such fools. Why, the devil has had possession of these people for centuries, and we think he is going to give up without a fight. I think we had better begin to fight again." And we did. I visited the White Earth Reservation recently. At my first visit, years ago, I met blanketed, painted savages. The last time I was there I had 550 Indians join with me in public worship, and after I was there some considerable time I did not see a single Indian with a painted face nor one who wore a blanket.

I can tell you that there are single Indian men and women whose lives would repay me for all the work that I have ever done for them. At my last visitation I asked the superintendent of our mission to go over the names of the women, and tell me about the Christian character and purity of those Indian women. And he said, "I thank God I can tell yon, bishop, that I do not believe there are any women in the State of Minnesota who are living purer and holier lives than these Indian women." As for myself, I am an old man now, and home is near; but one of the hopes that beckon me on is that among those waiting over yonder there are many that yon Christian helpers have permitted us to lift out of darkness and despair into the light and the liberty of children of God; and when I lie in my narrow bed I would rather have one of those poor red men drop a tear on my grave, and say, "He who sleeps here would have helped me if he could," than to have the prondest monument ever bnilt for any man who died of the world's surfeit.

"Let Christ, if anything, be everything."

SUNDAY SCHOOL.

PRECIOUS TRUTHS.

"In regard to the great book, I have only to say it is the best gift which God has ever given man. All the good from the Saviour of the world is communicated to us through this book. But for that book we could not know right from wrong. All those things desirable to man are contained in it."—A. Lincoln.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 1.—July 7th.

The Ten Commandments.—Ex. 20: 1-17.

After the preparations recorded in the former chapter, and the glorious and tremendous display of the special presence of God on Mount Sinai, had solemnized the minds of the people and excited on awful expectations, it may be supposed that the sound of the trumpet ceased, and Jehovah himself immediately spoke in a voice loud enough to be distinctly heard by the immense assembled multitude. The words spoken are generally called, "The Ten Commandments" the lesson we study to-day. The first four commandments (verses 3-11) have reference to our duty to God. The second table six last commands,—verses 12-17, have reference to our dnty to our fellow-man. He who is not true to God cannot truly be true to his neighbor. We do not keep the law in order to get out of Egypt, but because we have been by God's free grace brought out, and delivered from bondage. See Col. 1: 12-14; 3: 12-14. The reason of Israel's failure to keep the law is explained very simply in Rom. 11: 6-7. They made the law the means of salvation, instead of the way of God for a saved man to walk in. In the new man God's law is written in the heart but he too must have learned it in the letter. The sum of the commandments is love; love to God and love to man, for the natural expression of perfect love are these commands.

Lesson 2.—July 14th.

The Golden Calf.—Ex. 32: 1-8, 30-35.

While Moses was still receiving the law for the people, they were already engaged in transgressing the very first and foremost of the commands. There are many modern idols,—passion, wealth, honor, pleasure, ambition, appetite. It is idolatry to put man in God's place. The people said, "Make us gods . . . . for as for this Moses, the man that brought us up." God had said, "I brought thee out of Egypt." They had forgotten God and were looking to a man. Moses' absence in the mount tested them and they failed. We are in danger of this sin of idolatry when we take our eyes from God and set them upon a man however godly or gifted. When we go to church to hear a man speak instead of God. Sin must be pardoned or it must be punished. It can never be passed by as though it had not been. Christ suffered as our substitnte. He made "an atonement," verse 30, of which Moses was but the type. Moses prayed, "forgive their sin," verse 32. Jesus ever liveth to make intercession for us.

Lesson 3.—July 21st.

Nadab and Abihu.—Lev. 10: 1-11.

In this lesson we have a striking example of false worship, with the punishment for the same, and a law for the future preservation from the same. The two young priests of our lesson disobeyed in four respects. (1) They went without orders.' (2) They went together at the same time. (3) They took fire, not from the altar of burnt-offering, but probably from under the peace offerings. (4) They went at an hour not appointed for this service. They did this presumptiously, and the law declared how such should be punished. Num. 15: 30. There is reason to believe from the law given in this connection, for future guidance, that they were drunken. How thonghtfnl we should be when we read these words from God, v. 3. I will be sanctified in them that come nigh me, and before all the people I will be glorified." Though spoken to the priests many years ago, it includes ministers who preach now and not them only, but all who profess to worship God. We draw nigh unto him through Christ, and if our lives do not honor him, he will at least be glorified in our destruction. Great earnestness only pleases God when it is shown from a loving heart. Our zeal must not be prompted by any selfish passion. Then it would be as "strange fire" and not the fruit of the Spirit of Christ, nor would it be the fruit of love to God and man. Real true love and zeal cause us to humbly and earnestly endeavor to promote the cause of Christ. Strong drink leads to recklessness, sacrilege, wantonness, crime, ruin of body and soul. And since the Christian life is to be a constant service of God, and his body a temple of the Holy Ghost, the command to abstain is always obligatory.

Lesson 4.—July 28th.

Journeying to Canaan.—Numb. 10: 29-36.

Hobab was brother-in-law to Moses. He had stopped contendedly with Israel while encamped at Sinai, near his own country, and now as the Israelites were about to resume their journey toward Canaan Moses invites him to accompany them, assuring him that good shall come to him. Those who wish to enjoy the heavenly inheritance must walk in the proper way, and must associate with the people who are going that way. As heavenly travelers we should ever be ready to invite and urge others and especially our friends to go with us. A strong incentive for our invitation to others is to fully realize God's promises for his people, and a personal appropriation of the same, also to all who will go. We too may feel that Christian fellowship has rich mutual blessings, we do good to them, we are blessed with them. Hobab's answer was a very decided negative, and yet he may have been like the son of whom our Saviour told, who said to his father, "I will not," but afterward repented and went. So if our invitations to others are sometimes apparently slighted, let us not get weary in inviting, but holding up Christ's precious promises let us appeal and go zealously forward. Until God's children walk out to possess their rich possessions, others around will not be moved upon to follow Jesus. An increase in the number who will go to Canaan, will come through faithful obedience in God's people.

We cannot credit the author of the following, for we know not who wrote it, but we consider the acrostic, as how to *grow*, a splendid recipe for discouragement and despondency.

GO
RIGHT
ON
WORKING.

THE YOUNG PEOPLE.

KEEP WHISTLING AS YOU GO.

The world is not a tomb-like place,
This life is not all woe;
So keep a smile upon your face,
And whistle as you go!

By laughing you yourself will be
Enheartened, don't you know?
It is the best philosophy
To whistle as you go.

Though when life's trials sore assail,
You'd rather cry than crow,
Yet to be cheery nevel fail,
And whistle as you go.

In every crisis be a man,
On dark clouds spy the bow;
And try that good old hearty plan
Of whistling as you go!

C. A. S. DWIGHT.

C. E. TOPICS FOR JULY.

JULY 7.—The ten commandments in our lives. Mark 12: 28–33.
" 14.—For Christ and the Church. Matt. 16: 13–20.
" 21.—A clean life. Ps 119: 9–16.
" 28.—Our Christian Journey — helps and hindrances. Matt. 7: 13, 14; John 14: 1–6.

CHRISTIAN ENDEAVOR CONVENTION.

The fourteenth International Christian Endeavor Convention will be held in Boston, Mass., July 10 to the 15. Besides meetings in the many different churches of the city during these days, the regular convention sessions will be held in three large auditoriums viz: Mechanics' Building, Tent Williston, and Tent Endeavor. The provisional program for this convention lying before us at this writing bespeaks an interesting and instructive occasion, as well as one full of prayer and spiritual life and quickening. Denominational rallies will be held on Thursday afternoon in the different churches of the city. Our brother A. S. Shelly, of Bally, Pa., is named as the leader of that of the Mennonite church. We hope all delegates and representatives of Mennonite C. E. or other young people's societies who may attend the convention will make it a point to ascertain the place for this meeting and be present. Railroad rates to the convention are one fare for round trip.

A NEW CRISIS IN MISSIONS.

THE DEBTS OF THE MISSION BOARDS AND WHAT OUGHT TO BE DONE ABOUT IT.

Under this heading the *Golden Rule* of June 6, published a symposium covering three pages, introduced by A. T. Pierson, in which the secretaries of the mission boards of the different denominations and other mission societies participated. In this symposium the following from the secretary of our foreign Mission Board appears, and as it is there printed as an appeal to our young people, we insert it here, thinking, perhaps it would reach more of our young people through these columns than merely through the *Golden Rule*:

"The financial depression is having a serious effect upon our different church treasuries. It is making itself felt in a visible decrease in the contributions for missions. Both our home and foreign mission treasuries are in need of more liberal contributions. Will not our young people take a more firm hold of the matter and make it a point of their Christian endeavors to assist in furnishing the necessary means for carrying on the work of saving souls both at home and abroad? Will they not, for Christ's sake, deny themselves in order to be able to contribute the more liberally for the Lord? Will they not endeavor to encourage others to do likewise? Let us be united in praying and giving for the spreading of the gospel and the saving of souls."

REV. A. B. SHELLY, Secretary.

Milford Square, Pa.

THE BIBLE OUTLIVES ITS FOES.

If you could gather all the books written against the Bible, you could build a pyramid higher than the loftiest spire. Now and then a man goes to work to refute the Bible; and every time it is done it has to be done over again the next day or the next year. It is a curious fact that most of our skeptical friends contrive to keep very close to where its shadow falls. You can go in a very few days where there are no churches, Sunday-schools, Young Men's Christian Associations, preachers, deacons, or anything else of the kind—you can "go west." There is little difficulty in getting beyond the reach of the Bible. Your scalp might not be very safe, but you can easily get away from the reach of the Bible. But the infidel, while finding fault with the Bible, takes good care to stay where the Bible is. Why is this? Every one knows that where this book has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. In New York there was once a kind of rogues museum—a place where they had all kinds of skeleton-keys, and implements of mischief, etc., which they had taken away from roughs and criminals. Do you suppose there was a single New Testament in the kit? Why not? If it were a bad book you would expect a man to have a revolver in one pocket, and a New Testament tucked away in another. There was a row the other night and a man broke his wife's head with a Bible? No! it was a bottle!

DEATHS.

ZETTY.—On June 21, 1895, in Richland township, Elias Zetty, aged 66 yrs., 1 mo. and 13 days. Interment at East Swamp Mennonite church, Revs. J. Beidler and A. B. Shelly officiating.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of April and May.

From cong. Koppenthal-Arloff, Russia, $51.58; Congregations of South Germany, $32.00; Newton, Kan. S. S., $14.80; Anonymous $8.00; Perrydale, Oregon, S. S., $5.50; Cong. Loretta, S. Dak. $3.25; H. H. Voth, Gnadenberg, Kan. $2.00; Chr. Scheck, Dalton, Ohio, $2.00; Jacob Baumgartner, 50c.; John Feuchter, 50c.; Catharine Moser, $2.00; Salem cong., Dalton, Ohio, $11.50; Neu Alexanderwohl cong., Kan. $81.00; Berne, Indiana, Mission Box, $17.60; Berthday gifts, $3.20; Contributions during self-denial week, $152.00; Tithes of F., $7.45; John Soldner $5.00; Anonymous $15.00; Anon. $1.65; Salem cong., Wisner, Neb., $38.35; Cong. Henderson, Neb., $13.60; Chr. Krehbiel, Donnellson, Ia., $5.00; Sunday-school, Lehigh, Kan., $10.20; P. H. Voth and pupils Lehigh Kan. self-denial week savings $1.25; Lizzie Wickler, Bethel College, Kan., $10.00; Collection at wedding of Dan. Koller and Cath. Weber, $4.36; Mission Box of two children, 50c.; Anonymous from Oklahoma, $2.00; Wadsworth, Ohio, cong., $11.53; Quiring's cong. Minn., $38.00; West Swamp, cong., Pa., $25.01; West Swamp, S. S., $10.70; East Swamp cong., $6.87; Saucon cong. $10.00; B. F. Welty, Bethel college, $5.00; Nord Alexenderwohl Mission Society, Kan., $10.00; Abr. Reimer, Neb. $10.00; Cong. at Noble, Ia., $19.07; Zion cong., Ia., (Self-denial week contributions,) $24.88; A mission friend $5.00; Swiss cong., Whitewater, Kan. $12.50; Eden S. S., Kan. $6.53; Salem cong., Dalton, Ohio, $8.38; Sarah Baumgartner, $1.00; Barbara Kreamer, Halstead, Kan., $5.00; Bethel cong., Mountain Lake, Minn., $40.00; Zion cong., Elding, Kan. $43.87; S. S. at Pandora, O., $25.00.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

For Home Mission—General Conference.

General Fund.—From Cong. Berne, Ind. $25.00; Tithes of F., Berne, Ind., $10.00; Anonymous, Berne, Ind., $50.00; East Swamp cong., Pa., $6.82; West Swamp, $9.13; Bethel cong., Tipton, Mo., $40.00; Bethel cong., Mountain Lake, Minn. $25.00; Summerfield cong., Ill., $60.00; J. Baer, Sr., $5.00; K. Hirschler, $5.00; D. Ruth, $2.00; K. Ledig, $1.00; Silver St. cong., Goshen, Ind., $13.05; J. Miller, Ashland, Ohio, $2.00; H. Hirschler, Ashland, $2.00; Salem cong., Ashland, $8.00; Mennoville cong., O. T. $1.80.

Church Erection.—From cong., Henderson, Nebraska, $1.50. Gratefully acknowledged,
DAVID GOERZ, Treas.

For Publication Fund.

From unnamed, Bethel, Mo., $20.00.
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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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MY FOE.

Not from my foes without, but those within,
I pray to be protected hour by hour;
For that aggressive self, that leads to sin,
And lures to pleasure with seductive power,
Stands ever by the portal of desire,
And mocks my spirit when it would aspire.

From that most subtle foe, disguised as friend,
I need be ever on my guard, and when
I cease for one brief moment to defend
The castle of my soul, he seeks me then
In some unlooked-for way, with mien so fair
And voice so sweet, the while he sets his snare.

With honeyed words and sophistries and lies,
He argues on the pleasures of the sense;
He pictures Duty in a hideous guise,
And laughs at Labor's paltry recompense;
"Let dullards toil," he cries; "*thine* is the right
To gather all life's blossoms of delight!"

Again, in mask of teacher he appears,
And cries, "Why seek to lift another's load?
Each soul that journeys down the vale of tears
Must carry his own burden o'er the road;
Accept thine own, but let all others go."
Despite his mask, I know him as my foe.

My base foe, self, which envious of the goal
It cannot reach, since formed of dying clay,
Would hinder and oppose my striving soul
That longs and labors for the better way;
And with this foe my spirit must contend,
By prayer and vigil, even to the end.

—*Ella Wheeler Wilcox, in The Independent.*

AROUSE YE.

Dedicated to the Society of Christian Endeavor, 1895.

Air, "The Cross and Victory."

Arouse ye, arouse ye, O servants of God, [rod.
His right arm, your strength, and your leader His
O haste from the north, from the south to His call,
His cause shall prevail, He shall reign over all;
Farewell to your dreaming! no longer delay!
Go, tell the glad tidings, God's hand points the way
Go forward! go forward!—to conquer, or die,—
God will make sure the victory.

CHORUS.

Haste and bear the banner forth,
East, and west, and south, and north;
Haste to lift the cross on high,—
The pledge of victory,
Haste and bear the banner forth,
East, and west, and south, and north;
Haste to lift the cross on high,
The pledge of victory,—
The cross, and victory.

The morning has broken, the noon-day is near,
Go forward with courage, nor doubt ye, nor fear;
Rely on His promise, His oath, and His word,
His spirit—your helper,—His gospel your sword;
The Prince of salvation is winning His way,
Bring crowns for His brow,—joy! joy! for the day,
Go forward! go forward!—to conquer, or die,—
God will make sure the victory.

CHORUS.

SAMUEL FRANCIS SMITH.

THE BOSTON CONVENTION

The Christian Endeavor movement, whose annual convention here closed this week, started fourteen years ago. Now it has 40,000 societies and 2,500,000 members, representing all the States and Territories, the provinces of Canada, Mexico, South America, England, France, Germany, Russia, Italy, Turkey, China, Japan, India, Australia, Africa, the Islands of the Sea—it is world wide. The motto of the convention was, "All the world for Christ." Dr. Dixon of Brooklyn said: "Christ's devotion to truth was as narrow as a razor's edge; his sympathies as wide as the world. The believer should seek the things that make for peace. But next to peace he should fight for the truth. He must make war on all wrong."

There where 56,435 delegates enrolled at this convention. Three meetings were held simultaneously in Mechanic's Building, and in two tents on the Common, Tent Endeavor and Tent Williston. Looking down over this sea of faces from the platform so many faces seemed illuminated with the light from above, and listening to their singing, men and women from almost every nation under heaven, their hearts seemed united by the life of Christ, as they were I hope purified by the blood of Christ, I could not help saying: "This is the perfection of beauty, the joy of the whole earth."

The church is the habitation of God through the Spirit. The condition of God's dwelling in the temple were that it be built according to the pattern revealed to Solomon, and that the ordinances be administered according to his word. The conditions of the Spirit of Christ abiding in his church are that she "be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth up into an holy temple to the Lord." God dwells in a united church, in which the simple rites of his worship are administered and by which the Gospel is proclaimed. The reason the church is not blessed with victory is that her forces are divided and her efforts neutralized. "That they all may be one, as thou Father art in me and I in thee, that they may be one in us; that the world may believe that thou hast sent me." What the world needs is the testimony of a united church. Dr. McCrory said: "The colonies were separated by local interests and jealousies; but when it came to making common cause against a foreign tyranny they stood shoulder to shoulder in the Revolution. And after that they formed the Union, each State retaining its individuality. I am not in favor of surrendering denominational distinctions. But the time has come for the reformed churches to make common cause in the war on Satan's kingdom."

The good citizenship movement of the Endeavor work is destined to regenerate our civil and political life. A speaker said: "Christ is the king. The seven fold operations of the Holy Spirit are subject to him. He reigns by the Spirit. The Holy Spirit must dominate our national and civil life. He must dominate our political parties. He must reign in the hearts of President and Congressmen, of governors and legislators, of mayors and city councilmen, of judges, marshals and policemen. But the Spirit operates through the law of God. Christ's authority and law must be recognized by municipal, state and national officers. God should be recognized as the source of all authority, the Lord Jesus Christ as the ruler of nations, and the Bible as the foundation of all law in every state and national platform of every political party, in every state and our national Constitution, in the President's messages to Congress, and in the Thanksgiving proclamation of governors and President."

The apostles were to begin at Jerusalem. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." They were to be Christ's witnesses in Jerusalem and Judea and Samaria and unto the uttermost ends of the earth. Christian Endeavor seems to be one method of the church arising to bring all nations to Christ.

J. M. FOSTER,
in Christian Cynosure.

Boston, July 18, 1895.

LIVING FOR HEAVEN.

"Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God." This is a most comprehensive exhortation, and, to a thoughtful mind, may convey a strong feeling of that dedication of heart to the service of our Lord, which all must admit, in theory, is our reasonable service. But how many of us, in practice, make the Lord's cause and his glory a very secondary part of our life work. Our Saviour said, "Seek *first* the kingdom of God and the righteousness thereof, and all things necessary shall be added." But many of us seek first and most earnestly the riches and pleasures of this world," the lust of the flesh, the lust of the eye, and the pride of life," and hope that the "kingdom of God" will be added thereto. We devote our lives—this season of preparation for eternity—to all the enjoyment we can draw out of outward things, and hope that when, from the decay of our physical powers, we can no longer derive pleasure frum them, that the Lord will make us partakers of the enjoyments of heaven along with those who have fought a good fight with the world, the flesh and the devil, and come out of great tribulations, and laid up their treasures in heaven. But it is a serious and solemn truth, that such as we sow, such also shall we reap. If we sow to the flesh, we shall of the flesh reap corruption, but if we sow to the Spirit, we shall of the Spirit reap life everlasting.

I would that the professors of Christianity were more earnestly concerned to glorify their Fatheir in Heaven by living in accordance with his will.—*The Friend.*

The more we sit at His feet and watch to see what He has to say to ourselves, the more we shall have to tell to others.—*F. R. Havergal.*

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with all diligence.—*Flavel.*

THE EVILS OF OUR TIME.

The Christian's view of the time in which he lives and the circumstances surrounding him should be neither pessimistic nor extremely optimistic. Optimism is always better than pessimism. It is better to look on the bright than on the dark side of things. It is well, as Paul writes to the Philippians, to think on the things that are true, honest, just, pure, lovely, and of good report. But on the other hand to be so extremely optimistic as to fail to discern the evils that threaten us and the dangers that beset our pathway is as unwise as it would be for a general to allow himself and his army to be lulled into a sense of security and carelessness in the midst of the enemy's country. The Savior enjoins us to *watch* and *pray*. Thus while it is the Christian's privilege to look hopefully into the future as already in possession of the victory under the banner of him to whom is given all power in heaven and on earth, he must yet ever be on the alert as to the enemy's every move, in order that his snares may be avoided and the power of assaults resisted. It was with this thought that the subject at the head of this article was proposed last month for general discussion by the readers of the MENNONITE. We are greatly mistaken if the responses that have come in do not furnish interesting and profitable reading. There were but a few of the responses but we believe these will act as a stimulant to others to participate in future numbers.

LOOKING FOR THE ROOT OF THE EVILS.

In answer to the Editor's "Want" advertisement in the last issue, I beg to submit the following :

This age is suffering *Moral Atrophy*, which is the one evil underlying all others. Atrophy is a term borrowed from biology, and means the decay and waste that result in a plant or an animal from deficient nourishment. Max Nordan, in his recent work, calls it "Degeneration." He shows by a merciless analysis of many popular books and works of art how *utterly devoid of moral purpose this age is*. Puritanism, which laid the foundation of this nation, was perhaps an exaggerated and slightly perverted view of the relation of morals to life ; but we have got as far as possible away from Puritanism. The Pilgrims built the church and the school house side by side, and made attendance at each compulsory. We forbid the teacher to mention religion and in some cases even to read the Bible.

Of course, if the moral is down, the animal is up. To say that this age is morally deficient is only another way of saying that it is an age of sensuality. Not as bad as the age of Pagan decay in the early Christian centuries—not as bad as the time of Charles II, but *bad*, conscienceless, pleasure seeking, success worshipping, Sabbath-breaking, worldly-minded.

Now, what are the three most prominent illustrations or proofs of this moral atrophy? Here they are :

1. *Intemperance*, a form of sensuality that causes most of the crimes and nearly all the poverty that fills our jails and almshouses.

2. *The worship of wealth*, which grows out of a desire to gratify the senses, the lust of the eye, the pride of life. Everybody is a dollar hunter, and the "Four Hundred" are a money aristocracy. Stock watering, stock and "future" gambling, forgeries, defalcations, etc., are a few of the incidents.

3. *Political rascality*, caused by a grasping for wealth and power regardless of justice, right, and decency. A poor man becomes the "boss" of Tammany Hall. He has no "visible means of support," so that technically he is a tramp. Yet in ten years he becomes a millionaire. Ten thousand others, in every city and town and village of the country, follow in his footsteps. They do not all become millionaires, but that is owing to the limit of opportunity, not to moral rectitude.

Want of moral purpose is the root of all these evils. Church members appeared before our Mayor the other day and unblushingly asked him to allow the rum-sellers to keep open on Sunday regardless of law !

Entire Commonwealths are mad for a fifty-cent dollar with which they propose to pay a hundred cent debt !

A leader of a prayer-meeting finds it necessary to buy his nomination from a county convention if he wants to go to the Legislature !

JOSEPH S. TAYLOR,

New York, July 1, 1895.

INTEMPERANCE, BAD LITERATURE, AND SABBATH-BREAKING.

In answer to "Wanted" in the last number, I would mention the following as the three worst forms of evil in our day :

1. Rum or strong drink. My reason for placing this evil first is, that by using strong drink and becoming a drunkard one not only brings ruin upon himself, and those around him, but he puts himself in a position to indulge in almost every other evil known to man.

2. Impure literature. My reason for placing this evil second is briefly because the great mass of people will read something, and this impure stuff suits the desire of the natural man.

3. Sabbath-breaking. The reason I give for this is that so many people and some professing Christians yield to the enemy of souls and consent to break the Sabbath day. First it is only a trifle, next its a bigger sin and so on.

Dublin, Pa. H. G. SHADDINGER,

LUST AND PRIDE.

Lust of the flesh, and the lust of the eye, and the pride of life, are in my opinion three of the worst forms of evil by which the enemy of souls is seeking their eternal ruin.

"Are ye sleeping yet ?" said our redeemer when he returned from his prayer in the Garden and found his disciples sleeping. He saw their danger in the future ; he knew their weakness, and for this reason he told them to watch and pray.

We all more or less are sleeping yet, and we all have three of the main enemies in and around us ; because we have the world in us, and in this world is nothing but the lust of the flesh, and lust of the eyes, and pride of life.

These are the three mighty enemies which we can impossibly overcome if we do not seek strength from above. If we do not watch as our Lord says, and carry our Christianity in a sleepful manner, we ourselves deliver the weapons into the hand of our enemy. We have this enemy in our heart, and yet we sleep as if there was no danger, and we can only get free from this through the grace of God.

Let us listen to the words of our Master when he says : Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. W.

Brainerd, Kan.

LICENSE PERVERSION OF THE TRUTH, AND SELFISHNESS.

Among the worst forms of evil of to day might be mentioned the following :

(*a*) *The unhealthful desire for an unrestrained freedom in most things.*

(*b*) *The perversion of simple Gospel truths.*

(*c*) *The practice of selfishness.*

(*a*) Through the *first* evil mentioned, all such questions originate and are often answered affirmatively, as,—Is card playing, or theatre going, or the *moderate* use of liquor, or dancing, or being up with the fashion, and other things similar to these—are they permissible according to the teachings and example of Jesus Christ ? Such a person asks, as it were, how near can I approach the precipice without tumbling over, rather than, how far can I keep away from needless danger ? The Christian's sphere soon becomes too limited for him and he tries that of the moralist, this too becomes restraining and he abandons it all and is soon ready to be an outcast of society.

(*b*) By the *second* evil Satan makes man ask regarding God's commands and prohibitions, "Yea, hath God said ? am I to understand that literally ? Surely it cannot mean that I *really* must love my enemy, bless them that curse me, do good to them that hate me, and pray for them that despitefully use me and persecute me ; these are only ideals towards which I am to strive but which I am not even expected to reach." Such interpretation leaves room for the spirit of strife and war and allows even professors of Christianity *to help make war ;* it fosters blackguarding in political rivalry from which springs the political corruption that is so prevalent to-day.

(*c*) *The practice of selfishness* is perhaps more common than is usually supposed. It is this that increases in such alarming proportions the number of oathbound secret societies (claiming to be benevolent organizations,) and that actuates nations to do not only all they can for their own good but also all they can for the detriment of others ; it is this that keeps capital and labor in continual battle array against each other.

The above mentioned evils are so much the more potent since they are found within the church. J. W. KLIEWER.

Newton, Kan.

THE INDIANS PROSPECTS.

BY D. R. KREHBIEL.

In the January number of the Forum there appeared an article on the "Proper Training of and the Future of the Indian," by Maj. J. W. Powell. That Maj. Powell is eminently fitted to discuss this problem appears from his own statement for he says, "Since that time (late in the forties) I have lived among them and traveled much in their country, so that nearly one-half of my time has been passed with these people. I have seen most of the tribes of the United States. I have wandered with them in the woods, ridden with them across the plains, climbed with them over mountains, visited their homes, slept in their camps, studied their languages, habits, customs, and mythology. For twenty five years I have had associated with me on exploring expeditions and in the work of the Bureau of Ethnology a number of men who, like myself, have been making a life study of the North American Indians. These investigations have extended from the Eskimo of the Arctic circle to the Maya of the tropics."

Maj. Powell's discussions interested me, and I do not doubt they will interest all friends of Indian education as well as all Indian workers. It is for this reason that I submit these extracts from the mentioned article.

"Many schools of this country had their beginning in attempts to educate the Indians ; even Harvard University was first an Indian school. After the organization of the Federal Government many attempts were made to educate the Indians. some by the Government ; but in the aggregate the early attempts were disappointing as the schools established were not endowed with long life Why they disappeared so soon after their founding is now made plain, but at the time it was not understood, and failure carried consternation into the minds of many good people. From the first it was not properly known that the Indians were not a homogeneous people The white man did not know that he was dealing with hundreds of distinct languages That which was accomplished for one little tribe had no further influence by extending beyond its boundary. The distinctions between tribe and tribe were as radical as those existing between any one of the tribes and the invading Europeans. The Scriptures, translated into an Indian tongue after years of missionary toil, could be read by only a few persons. The labor of translating the Bible and the accessory religious books into five hundred or a thousand different languages, and of training missionaries to preach and teach in all these languages, was an undertaking too great even for religious enthusiasm. For such reasons the early methods devised for civilizing the Indian tribes largely failed. Schools failed and books failed. Progress was made to the extent that the Indians came in contact with civilized man and learned his ways and industries.

"When all the valleys of the United States were settled and all the Indians were assigned to small reservations, when the buffalo were killed, the hunting fields ploughed, the fishing-grounds navigated, and the Indian absolutely stranded on the shore of civilization where he must live under new conditions or die, the problem was presented to his mind in a new light. Fortunately at this juncture the right men came to the front. Pratt of Carlisle and Armstrong of Hampton, were men who grasped the new conditions and devised a system of education that has been accepted and is being rapidly developed, the results are potent in directing Indian life into civilized channels The old education was literary and religious ; the new education is industrial.

"From Carlisle and Hampton the new education has spread through the West so that a number of special institutions nave already been established in proximity to the Indian reservations, while others have been founded upon the reservations themselves. Their influence is already widely manifest, for the young Indians are everywhere drifting into a new industrial life. The full fruition of this policy does not yet appear ; in fact, the policy is not yet universal. Still the work of enlarging the labor schools is in progress. There are some schools on the old plan, and the national authorities assist many that have been established as denominational enterprises for religious instruction, but the contagion of good example is working, and it will not require many years more to complete the revolution, when the purposes of Indian education will be industry and an understanding of English speech, and when it will be taught that an honest day's labor is a moral duty."

Maj. Powell here voices a judgment of God, "In the sweat of thy face shalt thou eat bread," a judgment to which man is subject to-day as he was after his first transgression. However this is only a partial consideration of the Indian's needs, for "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." To the Mennonites it would be as strange to forget work as to forget to read the Bible; their life would be incomplete with out either. Add religious training to Maj. Powell's plan every Mennonite will heartily second him.

Halstead, Kansas.

HOME MISSION WORK.

At the meeting of the Christian Endeavor Society in the Hereford church on Sunday evening, June 23d, the subject of the evening being 'The World for Christ—Our Worlds for Christ, the following phases of the subject were presented : 1. A birds eye view of the world. How much there is yet to be done in mission work. 2. A biographical sketch of the life of Dr. Livingstone. 3. The different phases of the work of a foreign missionary. 4. Various forms of work in the home mission field. The paper read on the last named topic read by Miss Annie Funk follows :

Speaking of home mission work in general we include the missionary work carried on in our country. Dr. Sheldon Jackson says : "Tens of thousands of individuals in our country live and die all unconscious of the existence of their souls." This shows us the great need of work in the home mission field. To win the world for Christ, as the subject says, different methods of work are used to reach the different classes of people. The more earnestness and success in the home missionary work, the more progress in the foreign field. Home missionary work is mostly carried on in cities and towns, and there it really is the most necessary, because there are found some of the most degraded classes of people. For instance in the slums, there is a great work to be done to bring those poor people, wretched in body and lost in soul, to a higher and holier life. In doing this the causes which bring them into such a condition, and that must be counteracted and among these the principal one is strong drink. Earnest and persistent work is needed to put that away.

The many different missions are doing great work in the cities, some holding meetings every night, and visiting the people during the day, trying to bring them to Christ, those missions being mostly where the low classes live.

Another kind of work is the mission church building, to give people the opportunity of church worship. There are some instances where schools are connected with such churches, to teach the children, and implant the Christian spirit while young.

Hospitals are an instrument of work in the mission field. There the poor as well as the rich receive the best of medical attendance when sick, and their spiritual wants are looked after. The orphans home is an institution in which orphans are received, cared for, and educated, who in many cases would otherwise be neglected. Such homes are undoubtedly doing a great work. Think how homeless, friendless, and forsaken poor children in cities are without parents.

Mission work in jails, trying to bring salvation to those leading such wicked lives. Deaconess institutions and homes are established for systematic trained service in Christian and charitable ministry, especially in prisons and hospitals, and among the outcast.

There are also bands of young people doing missionary work in distributing Christian tracts. Some people may get good from them who read them merely for curiosity's sake. We can do missionary work right at home by helping the needy ones with means maybe and with our prayers. We may feel sorry for the lost and distressed, but unless we reach out a helping hand, it will not make the world any better.

A GOSPEL CROW.

Let me tell you about a dark village in County Galway, Ireland, and how a black crow was used by God to bring the light to it. A Scripture reader had often tried, and tried in vain, to obtain an opening. Nobody would admit him to the house.

One day, in passing through, he saw some boys, mischievously inclined (as even Irish boys, with all their good nature, sometimes are), throwing stones at a poor young crow which only learning to fly, had fallen into the river. The Scripture reader went over and asked them what they were doing. The boys replied that they were trying to get the crow out of the water, and that they would then tie it to a fence and make a "cock shot" of it ; that is, throw stones at it until they had killed it.

"But," said the Scripture reader," is not that very cruel ? How would you like it if a great monster were to come and treat you in that fashion, killing you slowly before the eyes of your parents ? For see," he added, pointing to two crows hovering over the river, evidently in a state of great excitement, "there are the poor little crow's father and mother, in great grief about their little one. Now will you not give these three poor creatures, made by God as you are, the great joy of being restored to one another, a united family ? and that will make you far happier than if you had killed the little crow, for it is a far greater pleasure to impart pleasure than to inflict pain."

The boys answered, "No, you are not going to spoil our sport."

At last a happy idea struck one of them, who had by this time obtained possession of the young bird. "We'll sell the crow to you if you like."

"Very good," said he, I will buy it from you," and giving them a few coppers and an additional little lecture into the bargain, the good man carried off the young crow to a safe distance, and, climbing a tree, deposited it safely among the branches, where he had the satisfaction of seeing it taken in charge by its now happy parents, who rewarded their little one's deliverer with a "caw caw" of thanks.

The Scripture reader was passing on his way through the village, when a man who had been standing with his back leaning against the wall of his house, smoking his pipe, an unobserved witness of the whole proceeding called out, "Come here, sir, I want to spake to ye. I didn't think ye were that sort of a man at all, to consider the poor dumb crayture, and to pay down your money for to save the life of a sinseless crow. I thought ye were a bad man, tryin' to lade dacint people asthray ; but it's not the kind of job a bad man would be afther doin,' showin' pity to a distressed fowl uv the air. And now ye come into my house here and rade your book, and I'll bring the neighbors in to hear it, too, and ye'll nivver go past my door I hope, widout givin' me a call. My name's not Jim Murphy if I don't aquent all in the village that yer a dacint man wid a koind Christian heart in the inside uv ye, and that they needn't be afraid of the loikes of ye, book or no book, but give ye a welcome to their cabins."—*T., in The Christian.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite conference.

A. B. SHELLY, ALLEN M FRETZ, A. S SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., AUGUST, 1895.

Bro. J. B Baer, our travelling home mission worker has been spending some time in the northwestern states and is now with the brethren in Manitoba. May the Lord continue abundantly to bless his devoted labors!

On Sunday July 14th, pastor S. F. Sprunger received twenty five young persons into the congregation at Berne, Ind. Twenty-five young lives consecrated to the service of the Master. May they be valiant soldiers of the cross!

The 3d school year of Bethel college begins on September 4th. A "Ladies Cottage" for the accommodation of the lady students is now in process of erection. Persons desiring a catalogue of the school should apply to the Principal C. H. Wedel, Newton, Kan.

The Bethel congregation at Mountain Lake, Minn., erected a new church building this summer. On Sunday, June 30th, the building was dedicated to God for sacred worship. The dedication services were attended by over 1500 people necessitating the holding of an overflow meeting in the adjoining park. Among the ministers taking part in the services were J B Baer, C. Wedel of Bethel college, and J Kaufman of Childstown, S. Dak. During the week following daily services were held and sixteen young people decided to come out on the Lord's side and were received into the church. The congregation now numbers 200 members. The brethren H. Regier and J. Balzer have reason to feel encouraged in the work as ministers of the congregation.

In an application for exemption from taxation recently made by a prominent Philadelphia church, the right is reserved to the church to hold fairs, festivals, and entertainments; but they must not be held "for the purpose of making money." This looks rather twisted. It is a humiliating spectacle to behold church people twist and squirm to loophole around the law while they are unwilling to give up these worldly methods of raising money for the Lord's treasury. Can it be possible that the "lowly Nazarene" whom these people profess to serve can be pleased with the expenditure of millions in the erection of imposing church edifices and the maintenance of an extravagantly expensive worship, so called, and then doing a little charity work with money raised by means of fairs and entertainments?

The work on the Year Book and Almanac for 1896 is well under way. We wish to direct the attention of our readers to this publication and with your help we desire to bring it to the notice of as many Mennonites and others interested in such a work as possible. If you have not a copy of this year's book and are willing to assist in the distribution of the new book, write to us (any one of the publication committee) for a copy of 1895. The book now being printed will be similar in form and general makeup to this year's. The contents will embrace some valuable historical matter and a number of articles on topics of present interest with illustrations which alone will be worth the cost. The almanac part will again contain the international S S. lessons and the selections for daily Bible readings. The committee is sparing no work in order to make a book of real intrinsic worth, and the only reward they ask for their labors is the satisfaction of seeing them appreciated and the book widely distributed that it may do much good in disseminating knowledge and arousing interest.

WANTED AGAIN.—Heartily thanking the few brethren who so promptly responded to our call for an interchange of views on an important question of the day, and commending their responses to the readers for a careful perusal, we wish to follow up the good beginning thus made and we suggest for our subject next month the following: "*The hopeful signs of the present.*" Let us this time look upon the bright side and see what indications we can discern of improvement in the affairs of the world encouraging us to hope for the suppression of evil and the triumph of that which is right and good. Now put on your clearest glasses and let all take a part in these helpful discussions. This feature of our next issue is bound to be interesting if you take your pen and help to make it so. Will you do it? Write briefly and to the point.

FOR OCTOBER.—In order to give more time to think and to write we will now announce the subject for the October parliament. Let it be this: *What can we do as Christian citizens to promote the cause of good government?* Three or four suggestions only, with your reasons for them in brief.

The meeting in Boston.—We waited till the last minute for a promised report of our denominational meeting in Boston For some reason we have been disappointed. We now have time simply to state that our "rally" at the great convention though small in numbers as compared with many others, abounded in interest and helpfulness to those who attended. There were eight senior societies and one junior society represented. Several of these are societies of other churches but the representatives present were Mennonites who are tempararily connected with these churches on account of their situation. The distinctinely Mennonite societies represented were those of Philadelphia, senior and junior, Hereford, (Bally, Pa.,) and Berne, Indiana. Besides these there were the union societies of Schwenksville and Green Lane, Pa., and the Schwenkfelder society of Kraussdale. Bro. J. S. Taylor, of New York, is a member of a Dutch Reformed society, and Ambrose Funk of the Presbyterian society of Kansas City. Remarks were made by J. B. Bechtel, N. B. Grubb, J. S. Taylor, J. F. Lehman and others. The meeting was an inspiration to us all. It is cause for rejoicing that as Mennonites we are privileged under God's providence to take a part in this hand in hand, shoulder to shoulder movement of the church of Jesus Christ for the advancement of His kingdom and the conversion of the world.

A VISIT TO INDIANA.

Following a very cordial invitation from the brethren at Berne, Ind., the writer spent several days, July 4th to 7th, among them, assisting in a number of prearranged meetings, enjoying their delightful hospitality, and observing with pleasure and profit the well organized work of this large congregation. The thriftiness of the people on their farms and in other lines of business is properly matched by their earnestness in spiritual things and their activity in church work. The outward thrift is at once conspicuously noticeable as one approaches Berne on the railroad. Especially in a dry summer as this has been in that part of the country, good farming tells on the crops, and the contrast in the appearance of the fields, as we crossed the boundary of the settlement, was most striking. The dry soil, the dusty roads, and the empty wells and cisterns were in evidence of a lack of rain, and yet the faithful labor of the farmers found at least partial reward in a pretty fair wheat crop, and the corn too in most fields looked still quite promising if the clouds would yet in time bring the needed moisture. The watering, and the increase is in God's hand, but in His providence much depends on the faithful work of man. "To him that hath, shall be given."

But it is of higher forms of blessing we wish in particular to speak These, as already indicated, are not wanting here. One finds here a spiritual life and activity that is refreshing. In the large congregation both old and young unite in various lines of Christian work. In the regular church services, Sunday school, Young People's Society, the temperance association, the ladies sewing circle, the young peoples sacred choir we found them busy at work in the Master's cause and doing valiantly.

The first of the meetings we attended was the regular monthly meeting of the temperance association on Thursday evening, July 4th. Here we had the pleasure to speak to a large and very attentive audience on "The Claims of the Temperance Cause on the Christian." This association is doing a good work in creating public sentiment against the evil of strong drink. In this work they are nobly seconded by members of the Evangelical church, whose pastor was present and also addressed the meeting.

On Friday evening, according to previous announcement, we spoke on the subject of Secret Societies. again to a large audience. In arranging meetings of this kind the object is to enlighten especially the young people as to the true nature of these secret fraternities, antichristian as they are in their Christless religious ceremonies and in their hurtful influence in general. Oh for such vigilant shepherds every where to recognize the danger in this subtle foe and sound fearlessly the note of warning to their flocks and the people in general!

The meeting of the ladies sewing circle on Saturday afternoon was an eyeopener to the visistor. He could not help wishing that similar meetings could be held by the sisters in all our congregations. The essays, select readings, recitations, addresses, and singing mostly by the younger members were exceedingly interesting. After such a missionary feast for the mind, the work of the hands is done more intelligently and therefore with more interest and a greater zeal.

On Sunday the capacious church (It has a seating capacity of over a thousand) was well filled for the preaching services in the morning and for the Sunday school in the afternoon. In sermon and address we were glad to speak for the Lord in these meetings. Space fails to give a description of this Sunday school which in many respects may well be called a *model* school.

In the evening we had a most delightful and inspiring service of song opened with scripture reading and prayer by the pastor, and a short address by the writer, interjected between the two parts. The music was an oratoria-cantata entitled "Jerusalem." The chorus parts were sung by a chorus of over a hundred voices. The sentiment of the words varied from the Psalmist's praise of Jerusalem, to the Savior's lament over the city, and the apocalyptic description of the new Jerusalem, etc. The music well expressed these different sentiments and the whole was well rendered, making a deep spiritual impression on those that heard it.

The pleasant hours spent in the home of the paster, Bro. S. F. Sprunger, which is likewise the home of Bro. T. A. Sommer, editor of the *Bundesbote*, will not soon be forgotten. We likewise enjoyed the hospitality of C. A. Augspurger, Joel Welty, Daniel Welty, J. F. Lehman and other in their homes and with their families. May these visits have resulted in mutual benefit spiritually, as well as in the forming of a pleasant acquaintance. Through the kindness of Bro. Sprunger we were privileged to accompany him in a few house to house visits among his people, but these pleasant visits had to be cut short for lack of time. The urgent invitations received would have kept up busy many days longer. But the time came to say "Good bye." Expanding this sad yet beautiful word into its full meaning we say to all the dear friends at Berne "God be with you till we meet again."

A S. SHELLY.

NUGGETS OF TRUTH.

FROM PAUL'S EPISTLE TO THE ROMANS.

Chapter V.

1. The effects of God's grace are:—
   (1) Mutual peace (proffered by God and subscribed to by us.)
   (2) Permanent standing in his favor.
   (3) The hope of God's prepared glory or blessing.
   (4) Great joy in this hope. Verses 1 and 2.

2. Christian patience is the endurance of something out of obedience, and out of a better hope. It is not a hopeless or stoical patience. Verses 3 and 4.

3. Hope is of two kinds: that which arises out of faith in God's grace, and that which is the result of a satisfying experience. The latter is the profounder. It is "assurance of sense" whereas the first is the "assurance of faith." Hope is a "confident expectation." Verses 4 and 5.

4. Experience here means not the undergoing of trials but the surviving of trials. Verse 4.

5. The Christian's hope is not empty hope, for the Holy Ghost in him convinces him of the reality of his hope's object. Verse 5.

6. If, as enemies, we were dear to God, how much more as friends! If Christ went to such great length to reconcile us, how much more probably will he help us in this relation now that it no longer costs suffering and death! Verse 10.

7. There was law, and thus conviction of sin before Moses. Verse 13.

8. Adam's sin was the transgressions of a positive command; the sin of Moses' followers, ditto and more; the sin of Moses' predecessors, though like neither, was still sin, for "death reigned" over them. Verses 13 and 14.

9. Adam represented the human race. His sin foreshadowed the sin of all, and his condemnation, the condemnation of all. So the righteousness of Christ foreshadowed the potential righteousness or standing in grace of all. Verse 14.

10. We are all in the state of grace before we fall from grace by unbelief or by rebellion.

11. The free gift of righteousness necessarily came to all through Christ's death. Verse 18. Universal justification was an accomplished fact before any one had the chance to know it and profit by it.

12. It is more consistent with the idea of God's goodness that many should be saved by one than that many should be lost by one. Verse 15.

13. The "free gift" is entailed upon men for all future ages; the "offence" was transmitted only till the "fullness of time" had come. Contrast verses 1 with 15.

14. Condemnation came on the occasion of one sin; justification on the occasion of many offences. Contrast verse 2 with 16.

15. Death is a tyrant, subjecting all men; life is something under our control, congenial to our state. Verse 17.

16. Only righteousness can entitle one to life. Verse 18. H. G. ALLEBACH.

PROGRAM OF THE SUNDAY-SCHOOL CONVENTION

of the Eastern District Conference, to be held in the Zion Mennonite Church, Souderton, on Monday and Tuesday, August 26 and 27, 1895.

MONDAY EVENING.

7:30. Devotional Exercises.
7:45. Address of Welcome . . . . J. D. MOYER.
Response . . . . . C. H. MOYER.
8:00. Organization of the Convention.
8:15. First Topic: Classification and Promotion . . . . F. R. ROSENBERGER. H. M. CLYMER.
8:45. Open Parliament—The Sunday-school in the church and the church in the Sunday-school. Conducted by JOSEPH S. TAYLOR, Pd. D.
9:15. Collecting of Questions and Close.

TUESDAY, A. M.

9:00. Devotional Exercises . . . .A. S. SHELLY.
9:15. Reports of Schools.
9:30. Second Topic—Applications of the Lessons. Their value. How to make them practical . . . . . S. M. MUSSELMAN. J. S. MOYER.
10:00. Primary class drill. MRS. W. H. SLOTTER.
10:30. Third Topic—The Work of Committees in Sunday-school. SILAS M. GRUBB. S. M. ROSENBERGER.
11:00. The answering of Questions. Conducted by . . . . . WM. S. GOTTSHALL.
11:30. Collecting Questions. Adjournment.

TUESDAY, P. M.

2:00. Devotional.
2:15. Fourth Topic—How to make the music of the Sunday-school most effective for good . . . . . S. W. GROSS. MENNO S. MOYER.
2:45. Adult class drill. . . . JOSEPH B. BECHTEL.
3:15. Open Parliament—Mistakes: (*a*) of teachers. (*b*) of superintendent. (*c*) In Sunday-school. Conducted by REV. N. B. GRUBB.
3:45. Address—Subject to be announced. SUPT. W. H. SLOTTER.
4:00. The answering of Questions.
4:15. Review of the Convention. A. B. SHELLY.
4:30. Closing Business.
4:45. Adjournment.

EVENING SESSION.

7:45. Children's Day Exercises, by the Zion Union Sunday-school.

POINTS TO BE NOTED.

The convention is not a delegated body, all present are invited to participate.

After the consideration of each topic by the speakers named, there will be a general discussion of the subject if time permits. All should come prepared to instruct and receive instruction.

The singing will be under the direction of Menno S. Moyer. Gospel Hymns Nos. 1 to 4 will be used.

A general invitation is extended to all to come and participate in the exercises and share in the blessings of this convention.

JOHN D. MOYER, A. S. SHELLY, A. M. FRETZ, } *Committee.*

NOTES FROM HERE AND THERE.

WEST SWAMP, PA.—On Sunday, July 28th, our church had the pleasure of having in their midst brother David Kauffman, from Versailles, Missouri, who preached an earnest and practical sermon from Mark 11: 1–11, in the English language. Brother Kauffman was born and raised in this part of the country and has come back to visit his brothers and sisters and other relatives and friends residing here.

On Saturday, July 27th, our Sunday-school held its annual open air festival in a grove near the church. Three other Sunday-schools, the Upper Milford (Zionsville), the East Swamp, and the Evangelical Mennonite school of Quakertown, were present and joined with us in the festivities. All the schools present united in singing some of the soul stirring, familiar hymns from the Gospel Hymn Book. A number of short addresses were made by different invited ministers. All seemed to enjoy the occasion. But in the afternoon several showers of rain sadly marred the pleasure and the meeting in the woods was broken up abruptly. Many went to their homes, and others repaired to the church where the exercises of the day were brought to a close.

On Saturday, August 3rd, harvest thanksgiving services will be held in our church, and in the afternoon of the same day a catechetical class is to be organized.

GENERAL CHURCH AND MISSION INTELLIGENCE.

The Japan Conference of the Evangelical Association held its third annual session at Tokio, Japan, beginning on Thursday, June 20th. From the statistical report published in connection with the proceedings we deduct the following items: Number of church members 727; net gain in membership during the year 80; number of ministers, 23; adults baptized, 91; children baptized, 10; organized congregations, 12; church buildings, 9; Sunday-schools, 30; officers and teachers, 70; Sunday-school scholars, 583; young people's organizations, 4; membership, 94; amount contributed per member for church and benevolent purposes, $1.35.

Bishop Potter, of New York, has decided to spend his this year's vacation among the poor inhabitants of the tenth ward of that city. He has made his temporary home in one of the tenement houses in that part of the city, and thus daily associates with the poor and in part degraded inhabitant there. This practical self-denial on the part of a bishop of the high church Episcopalians will not fail to have its beneficient effect upon the people among whom he temporarily sojourns and is an example worthy to be imitated by others.

The Epworth League, the Young People's organization of the Methodist Church, held its second international convention from June 29th to July 1st, at Chattanooga, Tenn. This conference embraces the Epworth Leagues of the M. E. church North, the M. E. church South, and the Methodist church of Canada. These three churches in 1894 had a communicant membership of 2,681,639, 1,333,210, and 260,953 respectively, together 4,275,802 members. About one fourth of these (1,000,000) are members of the Epworth League. About 15,000 delegates attended this years international convention.

All virtues are sanctified or unhallowed, according to the principle which dictates them, and will be accepted or rejected accordingly.—*H. More.*

MISSION DEPARTMENT.

EDITED BY A. B. S.

Our Missionfield. Since the opening of the Cheyenne and Arapahoe reservation to white settlers, other denominations, having churches in the vicinity, have entered our missionfield and are trying to convert the Indians. Both the Methodists, the Congregationalists and the Presbyterians have commenced missionwork among the Cheyennes and Arapahoes, and some of them with apparent success. Thus far none of the men sent there have learned to speak the Indian language, and they are working solely by meaus of interpreters. In this particular our brethren have a decided advantage over them, inasmuch as they are able to proclaim the Gospel to the Indians in their own language. These new-comers have however this advantage over us, that our work has paved the way for them and they find more easy access to the Indians than they would have if no missionaries had labored among them before.

A new Mission Station at Dyke, O. T. Rev. A. S. Voth, formerly teacher at Cantonment and for the last few years superintendent of our mission school at Darlington, has removed to his new station at Dyke, O. T. Here brother Voth will labor among the Arapahoe and English speaking Indians in the surrounding country. His new address is: Rev. A. S. Voth, Dyke, Blaine Co., O. T.

A New Superintendent at Darlington. Rev. J S. Krehbiel, superintendent of Mennonite Missions in Oklahoma, who for some time has been living at Geary, has removed to Darlington, and has taken charge of our station there. Brother Krehbiel will, as heretofore, be mainly engaged in missionwork among adult Indians, both at Darlington and Geary, the Missionboard intending to engage another teacher for the school at Darlington. Brother Krehbiel's address is, Rev. J. S. Krehbiel, Darlington, O. T.

Indian Orders. In order to show our readers what our Government is doing for the *civilization* of the Indians, we print in another column a copy of an order issued by captain Woodson, acting Indian agent at Darlington, for the better government of the Cheyenne and Arapahoe Indians of his charge. These orders which, if they be obeyed, will undoubtedly prove a blessing to the Indians, create no little sensatiou amcng them. It goes hard for the majority of the Indians to break loose from their long accustomed idle camp life, and settle down to labor and self-support. But it has to come some time, and the sooner it comes the better it will be for the Indians. Yet all this will not fully civilize the Indian as long as he does not accept the Gospel of Jesus Christ. This shows the necessity that religious teaching should go hand in hand with governmeutal efforts towards civilization.

A New Indian Mission. The so-called *Mennonite Brethren* of Kansas, are about establishing a mission among the Comauche Indians in south-west Oklahoma. A committee has been sent to view the field and to select a place. This committee has selected the Comanches as their field of labor. A man by the name of Kohfeld, who was also a member of the committee, is to take charge of the new work. The committee also visited the Kiowas not far distant from our mission station at Shelly. They would have preferred to start a mission among them, but as the Baptists had a mission there and the Kiowas are a small tribe, numbering only about 1100 souls, they went to the larger tribe of the Comanches.

Our New Mission Station at Arapahoe, O. T. On account of the unsettled state of the Indians, our Mission Board has not yet felt justified to select a place for a permanent mission station for brother M. M. Horsch, missionary at Arapahoe, O. T. Hitherto the Indians have been living in camps as before, and with but few exceptions they have not yet settled down on their allotted lands. The government desires however, for the good of the Indians, that they should relinguish their camp life and move on their farms. The agent at Darlington having issued orders, bidding the Indians "to locate on their respective allotments and to establish residences thereon without unnecessary delay;" it is now to be hoped that a more settled state of affairs will soon be introduced and that the Indians will before long be permanently settled on their respective lands. In order to erect the contemplated station at a place where it will be surrounded by the greatest number of Indians, and to avoid having a mission station away from the Indians, the Missionboard was obliged to postpone the erection of this new station, for which the necessary money, some time ago, has been kindly donated, until the Indians have become more permanently settled. Meanwhile brother Horsch is laboring among these Indians, occupying a rented house in Arapahoe. This house however, for which the owner charges a big rent, is quite poor and entirely unfit to live in. And as houses are scarce and rents are high, brother Horsch has decided to erect a small house for himself, which he expects to occupy until a new mission house is erected by the board, at such a place as the future settlement of the Indiaus may designate as the most proper one.

The Cheyenne and Arapahoe Indians. The July number of *The Indian's Friend* contains the following item:

"The Rev. D. A. Sanford, of El Reno, Okla., writes under date of June 12: The Cheyenne and Arapahoe Indians, among whom I am laboring as a missionary, are supposed to be living on their allotments of land and learning to get a living from the same. Practically the white settlers here find it difficult to make a living, and the Indian with his indisposition to arduous labor is slow to adopt the white man's ways of earning a livelihood. He will need guidance and help for many years to come. These Indians have had less religious teaching than many other tribes. Religious pictures I find very useful in preaching and teaching, for adults as a rule do not understand English."

No doubt there are tribes of Indians who have received more religious teaching than the Cheyennes and Arapahoes have. Yet there are other tribes who have received less religious teaching than these, while others have not received any religious teaching at all, and we can not but think it were better for those starting out in missionwork to go to such places and among such people among whom the Gospel has not yet been preached and who have not received any religious instruction, than to enter a field already supplied with missionaries and there trying to build upon the foundation laid by others. There is plenty of room for all of us as long as there are thousands who have not yet heard the Gospel, without being obliged to crowd one another upon a small field.

INDIAN ORDERS.

For the better government of the Cheyenne and Arapahoe Indians the following orders are issued:

1. In order to promote the civilization and progress of this Agency, and to hasten their approach towards a condition of self-support, it is hereby ordered that all large camps and villages be broken up within the next thirty days, and that hereafter not more than four families shall congregate and settle in one locality, without express authority of the agent in charge.

2. All able bodied male Indians over eighteen years of age are required to locate on their respective allotments and to establish residences thereon without unnecessary delay.

3. After the time fixed for the breaking up of the camps and villages no rations or other supplies will be issued to Indians who fail or neglect to comply with the requirements of this order.

4. No further issue of rations will be made to able bodied male Indians who will not work, or who show no disposition to help themselves or their families. The several district farmers are hereby required to promptly report the uames of all such to the agent in charge.

5. In order to discourage and break up wandering habits, rations will not be issued to Indians living or visiting outside of the district in which their allotments are located, without the written authority of the agent in charge, in each case.

6. All Indians are enjoined to remain at home on their allotments, to properly protect their timber, crops, farming implements and stock from trespass and theft by evil disposed persons; and, when called away by necessity, to leave some one in charge to guard their property.

7. All Indians are required to strictly observe the rights of thers, and in no case will any of them be permitted to use the property of another without the consent of the owner thereof.

8. All plural marriages are prohibited by law, and hereafter all persons who desire to marry, must do so according to local statutes. The district farmers and police are required to report all violations of this law, to the end that the guilty parties may be punished.

9. The practice heretofore prevailing of spending nearly a whole week in going and returning from the several issue stations should cease. It is recommended that one wagon from each beef band be sent after the rations of those families who live farthest away, and thus avoid the movement of the whole family with camping outfit; by so doing, much valuable time can be saved, while closer attention can be given to the care of crops and personal property.

10. The habit of gambling and the use of the mescal bean, which has heretofore been so prevalent is strictly prohibited in the future; and all old time customs that existed during the reservation system, which served to keep alive superstition and barbarous practices, must be abandoned.

11. The attention of all Indians of this agency is called to the fact that they are now classed as citizens; and though as yet subject to the rules and regulations of the interior department they are amenable to all Territorial and United States laws, and will be punished for violation of the same.

12. The farmers, assistant farmers and police on duty in the several farming districts are hereby required to aid and assist in the execution of the foregoing orders; and any failure on their part to do so, will result in a recommendation for their summiary dismissal from the service.

E. A. WOODSON,
Capt. 5th Cavalry, Acting Indian Agent.
Darlington, O. T., May 6th, 1895.

SUNDAY SCHOOL.

PRECIOUS TRUTHS.

There are persons who wonder that their words have no power. They need not wonder. When Napoleon was asked which was the best style of musket, he replied: "It depends a great deal upon the man who stands behind it." The same thing might be said of a teacher's remarks or of a sermon. A thought largely derives its importance from the character of him who uttered it. Our first duty is to be what we should be; then comes the obligation to say and to do the things which God requires at our hands.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 5.—August 4th.

The Report of the Spies.—Num. 13: 17-20; 23-33.

The twelve spies sent out by Moses to visit Canaan came back with a report of what they had seen and an example of what they had found. They all agreed as to the richness of the country, also as to the difficulties in the way; but at this point they differed. While ten considered the enemies they would meet, they said: "we be not able to go up against the people, for they are stronger than we." But the other two, Caleb and Joshua, men of faith and courage said, "Let us go up at once and possess it, for we are well able to overcome it." Canaan represents the experience of the Christian in this life. The richness and luxuriance of the tropical fruits mentioned staud for the wealth and exuberance in the life that is blessed with all spiritual blessings in heavenly places in Christ. Faith, trust and courage see the blessings and GOD; unbelief, distrust and fear see the difficulties and forget God. We always see things from our own standpoint. As Pentecost tells us in parable, the empty bucket says, "No matter how full I come up, I always go down empty." This is unbelief. The full bucket says, "No matter how empty I go down, I always come up full." This is faith. *Have a loving faith.* Unbelief is discouraged and despairs. Faith looks beyond and is ready for action and victory. *Cultivate faith until it becomes a habit.* 1. By remembering God's mercies. 2. By repeating God's promises. 3. By being constantly in prayer. 4. By praising.

Lesson 6 —August 11th.

The Brazen Serpent.—Num. 21: 4-9.

Perhaps the best practical application of this lesson, is that hinted at by Christ himself in the words of the *Golden Text.* The bite of the fiery serpents representing sin and its effects; the brazen serpent with the accompanying blessings representing Christ and his work of redemption. Under these figures we find the following truths: 1. As the disobedient Isrealites were bitten by fiery serpents, v. 6, so the sinner is bitten by "that old serpent the devil." Rev. 12: 9. 2. As the Isrealites were in sore distress, dying from the poisonous bite of the serpents, v. 6, so the wicked are in great spiritual danger. Ps. 9: 17. 3. As Moses lifted up the serpent by Divine appointment, v. 8, so Christ was appointed by the Father to die for the sins of the world. 1 John 4: 9. 4. As the serpent was lifted up visibly in the presence of the people, v. 8, so was Christ lifted up, publicly, in the sight of the whole nation. 5. As the bitten Israelites must look to the serpent, v. 8, so we must believe on Jesus Christ, the crucified Son of God. Heb. 12: 2. 6. As "every one" that looked "lived," v. 8, so "every one" that believeth on Christ, shall have "everlasting life." John 6: 40. 7. As the brazeu serpent was made in the likeness of a fiery serpeut, v. 8, so the Son of Man was made in the likeness of sinful flesh. Rom. 8: 3; 2 Cor. 5: 21. 8. As the feeblest look of "any man" brought cure to an Israelite, v. 9, so the weakest faith, if true and sincere, brings salvation to the sinner. Acts 16: 31. 9. As Moses, the servant of God put the serpent of brass on a pole, v. 9, so uow His servants, by teaching and preaching, lift up Christ as the crucified one. 1 Cor. 1: 21; Gal. 3: 1. 10. As the stung Israelites, insensible of pain or peril, refused to look, and died, so the sinner who will not accept the atonement of Christ must perish. 2 Thess. 1: 9.

Lesson 7.—August 18th.

The New Home in Canaan.—Deut. 6: 3-15.

In this lesson Mosés is giving his charge to Israel to be sure to keep up their religion in Canaan. In all his teachiugs he had taught them all that God had commanded him to teach them, and only that. His great desire for the people was that they might do as they were taught. What was necessary for the happiness of the Israelites in their new home, is necessary for the continual blessing and happiness of every child of God in continuing in a godly life. 1. *Careful attention* to the Word of God is the first step toward man's happiness, v. 3. "So then faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. There is no obligation without law to found it on, and no law in religion but from God. 2. *Strict observance* to the known law of God is the next step toward man's happiness, v. 3. His law must be attentively cousidered, and it must be performed, that the end for which it was given may be accomplished, and that would be the glory of God, and that well-being of the people. 3. *Perfect love to God* is the step which completes man's happiness, v. 5. Love renders willing service. Love to the giver of law, makes it possible to obey his law. Love in the heart rules every action of the life. 4. *Upright conversation* must be the outgrowth of a devoted life, vs. 6, 7. There is no slavish fear in love. The godly man finds his delight in unfolding to others the ways of true happiness. 5. *Godly example* must mark their lives, vs. 8, 9. Neither by any work, or act of any kind were they to forget to observe their religion. Upon their person and their habitations were the Israelites to exhibit the God they adored and worshipped. 5. *Watchfulness* must attend every Christian life. Israel in Canaan might make leagues with the heathen except they watch and pray. Active service for God was the only protection for them.

Lesson 8.—August 25th.

Crossing the Jordan.—Josh. 3: 5-17.

In this lesson we notice a change of leader. Joshua, one of the courageous spies now fills the place of Moses. He had been in command of Israel three days, and had marched them down near unto the river Jordan. Now under God's direction he directed the people to prepare themselves in body and spirit for the wonderful manifestation of God's favor about to be made. *Preparation* is a necessity, v. 5. God has ever taught his people to prepare for his work among them. Israel prepared to witness the sights on Mt. Sinai, according to the word of the Lord. Again they are called upon to prepare to witness the work of God. Preceding any mighty manifestation of God's power either in the church, or in individual experience, there first comes a preparation. The Holy Spirit prompts to this. *Special service* is required of the priests of the Lord when God leads his people into new possessions, vs. 6-8. In the church, the ark, the presence of God is in the midst; with it the people must move. *Special annointing* is given to leaders when God gives them especial work to do, v. 7. *Special revelations* of truth will be given by God's appointed leaders, vs. 9-11. *Special directions* for doing special work must be given, vs. 12, 13. *Special manifestations* of God's power were shown in Israel's behalf, vs. 14-17. The first touch of the soles of the feet of the priests proved the promise, and a way was made. Every Jordan must divide for God's children to enter Canaan when they go forth to prove his promises.

A HELPFUL LESSON.

Heroism does not consist always in facing danger. There may be moral heroes, as well as physical, and such a one is the Hindoo boy told of in the following incident.

Not long since, writes a missionary, I asked my class of Hindoo boys to report to me on a certain day any helpful things that they had done themselves or seen done by others. When the day came there was a recital of various little deeds of kindness that seemed to me very encouraging. At last all had spoken but one. I turned to him, saying:

"Well, Ali, what have you to tell us? What helpful thing have you done or seen?"

His answer came rather hesitatingly.

"I did something, but I don't know whether it would be called helpful or not. There is a boy in our school who likes very much to sit beside me. He sits beside me every day. Yesterday he used bad language. I told him if he did that again I could not have him sit beside me any more. The other boys all laughed, but he promised that he wouldn't do it again, and asked my pardon. Was that helpful?" he concluded anxiously.

He seemed very pleased when I told him that it was not only helpful, but brave as well, for the use of bad language is very common among the Hindoo boys, and there is only now and then a boy who would venture to make such a remonstrance as did Ali.

A REBUKE.

It is not often that a rebuke uttered by a young person to one considerably older can be approved by good taste. The following incident, however, in which the offense was so great and the remonstrance so gently and wisely made, seems to be the exception which proves the rule.

In a street-car there were among the passengers an old man of eighty, and a lad of sixteen. The aged man began a conversation with his neighbor. His talk was full of blasphemous curses and the fellow-passengers were horrified. Finally the youth put his hand upon the aged man's arm and said to him: "Sir, if you dearly loved a certain person, you would certainly be pained, if, in your presence, all manner of evil things were said of him." "Yes, indeed," replied the old man. The youth continued: "You have just spoken of one very dear to me in a manner that has hurt me exceedingly."

The aged man rose to his feet and said: "I do not know anybody whom yon love; I don't even know who you are."

The youth continued: "You have railed at my faithful Father in heaven to whom I was directed in my childhood, who has shown me many mercies and whom I dearly love."

A blush, not of wrath but of shame, colored the face of the old man. After a short pause he said with trembling voice: "Young man, I thank you for the lesson you have taught me. I shall never forget it."

THE YOUNG PEOPLE.

C. E. TOPICS FOR AUGUST.

AUG. 4.—Our promised land, and how to reach it.—Rev. 21: 1–7; 22–27.

AUG. 11.—Christ, the great physician.—Mark 2: 1—17.

AUG. 18.—Christ's work for the world.—John 1: 1—14.

AUG. 25.—Conquering difficulties with Christ's help.—2 Cor. 11: 24–28; 12: 7 10.

2,383,500 MARCHING UNDER ONE BANNER.

A grand army of two million three hundred and eighty-three thousand and five hundred Christian Endeavorers, marshalled for service, displaying a banner with the inscription:

'For Christ and the Church."

As we look at the age of this grand organization (14 years) and think of what has been accomplished, we can truly say, "what hath God wrought?" This movement is not of man. It is of God. It did not originate with Dr. Clark, as he himself has said. It is to-day the inspiration of the millions of young men and women who are doing a grand work for God and the country. God Almighty is in this cause. It is one of the instrumentalities that He is using for the enthusiasm, for the inspiration, for the Christian development of mankind, and for the salvation of the world. Oh, if we can but consecrate the hearts and lives of the young men and women of the land to Christ, if we can fulfil the motto, "For Christ and the Church"; if these batallions of young people go out into the highways and by-ways of the country under the banner of Jesus Christ, seeking and saving those that are lost, high heaven shall sing as it never sang before.—*Keystone Herald.*

The Bible Outlives its Foes, the short article on the last page of the July issue of the MENNONITE should have been credited to "A Square Talk to Young Men" by H. L. Hastings, of which notice was given in these columns in June number to which we would now call the attention of the readers.

DEATHS.

LEATHERMAN.—On March 18, 1895, in Philadelphia, Christian Leatherman, aged 75 yrs. and 14 days. Funeral services by N. B. Grubb, assisted by Rev. Dippel.

LEATHERMAN.—On May 2, 1895, near Plumsteadville, Pa., Philip Leatherman, aged 86 yrs., 7 mos. and 12 days. Interment on the 7th at Deep Run. Services by Samuel Godshall at the house and A. M. Fretz at the church.

GODENSCHWAGER.—On May 12, 1895, in Philadelphia, Pa., Elizabeth Godenschwager, aged 58 yrs., 10 mos., and 26 days. Funeral services by N. B. Grubb.

FREYER.—On June 1, 1895, in Philadelphia Pa., suddenly, of scarlet fever, Annie, daughter of Lizzie and the late Sylvester Freyer, aged 6 yrs. and 6 months. Funeral services by N. B. Grubb. Interment in Northwood cemetery.

WUNDER.—On June 2, 1895, in Philadelphia, Pa., Mary, widow of the late Theodore Wunder, aged 72 years. Funeral services by N. B. Grubb. Interment in Ivy Hill cemetery, Chestnut Hill.

HOCKMAN.—On June 16th, 1895, near Bedminsterville, Pa., Mary, relict of Joseph Hockman, a born Baringer, aged 68 yrs., 6 mos. and 5 days. Interment on the 20th at Deep Run. Services by A. M. Fretz.

YATES.—On June 19, 1895, near Tylersport, Pa., Sophia, wife of William E. Yates, aged 67 years. Interment on the 23d at the Old Goshenhoppen church. Services by A. M. Fretz.

HEARING.—On June 22, 1895, in Philadelphia, Pa., John Charles, son of Alexander and Louisa Hearing, aged 1 month and 6 days. Services by N. B. Grubb.

SCHULTZ.—On June 22, 1895, in Souderton, Pa., of infirmities of old age, Thomas Schultz, aged 83 yrs., 1 mos. and 28 days. Interment on the 26th at Salford. Services by Jacob Moyer and A. M. Fretz.

FRETZ.—On June 26, 1895, in Hatfield, Pa., late of Philadelphia, Pa., of consumption, Frank H. Fretz, aged 25 yrs., 11 mos., and 24 days. Funeral services at the home of his graud-parents, in Hatfield, Pa., by N. B. Grubb. Interment at Frick's Meeting House. Deceased was a very excellent and promising young man, and leaves a young widow and a large family of relatives and friends to mourn his early departure.

BERTOLET.—On June 28, 1895, in Philadelphia, Pa., after three years' suffering with paralysis, Abner G. Bertolet, aged 52 yrs., 8 mos. and 23 days. Funeral services in First Mennonite church by N. B. Grubb on Sunday evening, June 30. Interment at Bertolets Mennonite burying grounds, when N. B. Grubb preached English and W. S. Gottschall German.

TURNER.—On July 6, 1895, in Philadelphia, Pa., William Morton, son of William and Wilhelmine Turner, aged 6 mos. and 6 days. Funeral services by N. B. Grubb.

HIRSTAND.—On July 14th, 1895, in Upper Milford, Lehigh county, Pa., Alice, daughter of David G. and Mary Hirstand, aged 15 yrs., 10 mos. and 17 days. Interment at the Zionsville Mennonite church. Funeral services were conducted by A. S. Shelly and A. B. Shelly.

BORNEMAN.—On July 16, 1895, in Norristown, Pa., of summer complaint, Walter S., son of Noah S. and Emma H. Borneman, aged 10 mos. and 10 days. Funeral services by N. B. Grubb at the parents residence, Norristown, Friday evening, July 19th. Interment next day at Boyertown, where funeral sermon was preached by N. B. Grubb, assisted by A. S. Shelly and J. H. Freemau.

BICKEL.—On July 22, 1895, in Philadelphia, Pa., Ida Grace, daughter of Howard and Ida K. Bickel, aged 2 yrs. 1 mo. and 12 days. Funeral services by N. B. Grubb. Interment at Mt. Vernon cemetery,

FREE WILL OFFERINGS

For our Indian Mission received during the month of June.

From cong. at Beatrice, Neb., $13.31; First Johannisthal cong. Kan., $7.50; Neu Alexanderwohl cong. Kan., $55.00; Schwenksville, Pa., cong. $10.00; Schwenksville C. E. Society $2.00; Cong. at Trenton, O., $10.00; Cong. at Childstown, S. Dak. $20.07; Christian, Kan., cong., $17.37; Mennoville cong., Oklahoma, $4.65; First Menn. cong., Phila., Pa., $20.58; Junior C. E. Society, Phila., Pa., $10.00; West Zions cong., Kan., $21.90; Daniel C. Schmidt, 30c.; Zions cong., Iowa, $11.50; L. Leisy, 95c.; Salem cong., Dalton, O., $9.36; Edenburg cong., Manitoba. $44.26; Mission collection in Gretna, Man., $6.15; Gretna Sewing Circle $10.00; Johann Janzen, Brainerd, Kan., $5.00; Hereford cong., Pa., $19.52; West Swamp, $14.85; Springfield, $13.29; Saucon, $6.00; East Swamp Sunday-school birthday gifts, $11.61; West Swamp Sunday-school $2.35; Ebenezer and St. John's congs, Allen and Putnam Cos. Ohio, $82.50; Cong. at Loretta, S. Dak., $6.89; Clarence Centre cong., N. Y., $11.00; Cong. at Canton, Ohio, $6.00.

GUSTAV HARDER, Treas.

For Home Mission Work.

General Fund.—From Hereford cong., Pa., $12.26; Upper Milford cong., $4.64.

Church at Colfax, Wash.—From a brother in Indiana, $25.00. D. GERZ, Treas.

For Publication Fund.

From L. M. Ledig, California, $4.00.
MENNONITE BOOK CONCERN.

For the Orphanage at Halstead, Kan.

From C. Krehbiel, Doaellson, Iowa, $5.00; Daniel Ruth, Moundridge, Kan. $5.00; Helene Riesen, Halstead, Kan., $5.00; Ed. Klaassen, Brainerd, Kan., $5.00; Hereford Young People's Society of C. E., Bally, Pa., $15.00.

H. DALKE, Treas.,
Moundridge, Kansas.

BOOK NOTICES.

Skeptical Objections and *How to Meet Them*, is a lecture printed in pamphlet form of 31 pages, issued as the July number of the *Anti-Infidel Library* by H. L. Hastings. It merits a careful perusal as do all the issues of this excellent publication. Price, with covers 10c. without, 5cts.

The Anti-Tobacco Crusader, is another quarterly publication by this noted author and publisher. Of this periodical we have before us the January and the July numbers. The first is the Diary of the Rev. Solomon Spittle, who figures as a smoking and chewing pastor. To read his short diary as such a pastor will cause a good laugh, and often a good laugh does more to shake the foundations of an evil custom or a vicious habit than statistics and scientific facts. Every tobacco-using pastor should be presented with a copy of this little book, that he may see his own portrait, other Christian workers may not be forgotten. The July issue consists of a number of tracts on the Tobacco subject. Price 10 cents a copy. For both the above address:

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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OLD AND YOUNG.

"Consider Him." Hebrews xii: 3.

BY CAPT. R. KELSO CARTER.

He calms the strife of the warring will
He softens the hardest breast;
He speaketh peace to the troubled soul,
And giveth the weary rest.

He feeds the hungry with bread from Heaven;
And then, in the thirsty strife,
He cleaves the rock in the desert way,
And sends the water of life.

He hears my cry, He drieth my tears,
And waiting, I found at length,
He is better to me than all my fears,
And stronger than all my strength.

He standeth by in the wildest storm;
When the waves would overwhelm,
The mighty grasp of his pilot hand
Holds steady my trembling helm.

He lifts the burden I cannot bear
Just when I am siuking down;
He gilds the top of the heaviest cross
With the flashing light of the crown.

He feels the strain of the yearning love,
When dear ones sadly part;
He bears the brunt of sorrow's stroke,
He bindeth the broken heart.

In the darkest night He whispers low,
Till Hope and Faith are one;
He leads through the dark, more safe and sure
Than alone in the cloudless sun.

He eases pain and assuages grief,
He comforts in all my gloom;
His peace throws light through the darkened vale,
And a halo above the tomb.

He stays the heart 'neath the setting sun,
Through the shadows dark and deep;
He leadeth down to the water's edge,
And gives his beloved sleep.

He breaks the bars of the prison cage,
And beareth the soul on his wing;
The victory wins from the opened grave,
And wresteth from Death his sting.

He cometh again with the trump and shout,
And the hosts from the shining shore;
The Glory of God He'll bring to me,
Forever and evermore.

Then soul look back upon what he was,
Look on through the ages dim;
He is and shall be the very same
Christ Jesus. "Consider Him!"

—*The Independent.*

TRUE POSSESSIONS.

A possession is something which we have the right to use and enjoy. In the lowest sense one's possessions are the material things he owns—his money, houses, lands and securities of various kinds. When we ask, "How much is he worth?" we mean, How much are the things that he owns worth? But there are other possessions than those which have a market value. Leigh Hunt has somewhere said that the owner of a thousand acres may not own the beauty of nature, the songs of the birds, the changing glories of the seasons, so truly as the man whom the legal possessor of these fields might drive from his grounds. It is one thing to have the money getting faculty which enables one to own a field, a forest or river, and another thing to have the sympathetic appreciation of nature which enables one to appreciate it and enjoy it.

So there is an ownership in souls. How poor a man is, no matter how large his bank account, who does not have the affection of other human souls! In George Eliot's beautiful story of "Silas Marner," she tells us of a miser who returned to his hut one night to find his gold, hidden beneath the hearth, stolen; but in its place a little child, who had toddled in through the open door, from its dead mother in the snow. And the child did for the man what gold never could do. His heart was drawn out, his interests and sympathies expanded, and he was a better and richer man for the human ministry thrust upon him. A friend in the market is better than money in the purse. Not simply because a friend might supply one's wants, but because friendship, in itself, is better than money. It is better to go to the market and refresh the soul with the sight of a friend, though one may be able to buy but little, than to buy and pay for many things, and yet have no human ties of friendship binding our souls to another life. "There is no light in the heart," says the Persian proverb, "but from a heart. What the sun is to the eye, another's heart is to our heart. That illumines the body. This the soul."

But the great possession is God. Not only because having Him, we have the promise of all needed things, but we need God because we are men and He is God. Many of our appeals and many of our prayers are more deeply tinged with a mercenary, wage seeking spirit than we think for. We are not simply to cleave to God because of what we can get from Him, but because of what He is, and because our human souls can only find their true rest in Him. What should we think of children who only cared for their parents because of what they could induce them to give them, and had no filial feeling for them outside of the advantages they derived from them? And is it nobler to make the blessings we have received from God the sole measure of our devotion to Him? Is it not because men do this that in time of affliction they are so apt to distrust God, and take no delight in prayer and lose all sense of fellowship with Him? Is it not possible so to have God for a possession that one may say that, though the vine and the fig tree wither and no herd be found in the stall, yet will I rejoice in God?

And this great possession is open to us all We cannot all be rich. We can all appropriate and enjoy the ministries of nature and of friendship, as others do. But in all our weakness, and limitation and sin, there is one who loves us and wants our loyal affection and desires to give Himself to us. We talk about "seekers after God." God is always seeking men more than they Him. We speak of our blessedness in finding God. We forget his blessedness in finding us. The lost coin, the lost sheep and the lost son cannot measure the woman's, the shepherd's and the father's joy in finding what belonged to them. We may have a possession in God, because we belong to Him, for our ownership of Him rests upon His ownership of us. What an ennobling spiritual truth it is that all our joy in finding God is hardly a measure of His joy in finding us!—*Watchman.*

THE GREATEST NEED OF OUR CHURCH.

It is recognized, or should be recognized, that the greatest need of our church to day is the power of the Holy Ghost. We may have our beautiful sanctuaries and connected with our churches all that tends to make them successful; but if we lack this power, which is absolutely necessary if we are to succeed in winning souls for Christ, all other things are in vain. One of the greatest mistakes of to day is, we look to our ministers and officers for the success of our church. We know a lot depends on them for success or failure, yet the multitudes make the success or the failure of any church. We admit we need ministers and officers full of the Holy Ghost and with fire—men whose hearts the Lord had touched—men with clean hands and pure hearts. We have to thank God to day for the great blessing of education, and culture, and refinement; but do we not find where this is *prevalent* in our churches there is sometimes a lack of power and earnestness? What have we to fight against to day? The apostles had to fight against persecution, but we have to fight against a dead church, and how are we to reach the masses while the church is *asleep?* The question is for every member, Have ye received the Holy Ghost since ye first believed? If not, thank God you may. "I will pour water upon him that is thirsty, and floods upon the *dry ground.*" We want our chapels to be like Whitefield called his chapel, a "soul trap." We want the Holy Spirit to be so powerful amongst us as to draw sinners to the cross. God help us to realize our responsibilities, and be filled with this spirit of zeal and earnestness—"the Holy Ghost sent down from heaven."—*Joyful News*

There are a great many Christians whose lives are so blended with the world that they cannot be distinguished. They are swayed by worldly maxims and habits; they share with the world in its sinful pleasures. The difference between such Christians and worldlings is not apparent. If this is the kind of Christian life you are living, you need not be afraid of persecution; the world will not think it worth while to molest such a Christian as that. You will not know what it is to drink of the cup that Christ drank of, and to be baptized with the baptism that he was baptized with. But let a man come out into the open; let him confess Christ as his Master; let him engage in some aggressive Christian work, and he will meet the same opposition which was experienced by the One who said, "I came not to send peace, but a sword.—*Rev. Edward Judson.*

CONSECRATION.

BY ARTHUR SMITH.

By the word consecration we mean, set apart or given up for the Master's use. The work begins when we unreservedly surrender all to Christ, letting go of self and the world, and it continues until the last moments of life. Faith prompts the action, obedience leads the way and love supplies the vital force. A love that can suffer long and is kind, willing to endure, and in everything give thanks, such a love is a token of a real consecration.

Christian consecration may assume diversified forms, for life is not always the most successful when it is the most quiet. Tribulation may be needed to teach us our own insufficiency and keep us in harmony with the workings of the Holy Spirit. A real consecration needs no outward badge as an ensign to the world. The power is within, and from this inward supply of grace in the heart issue the fruits of the Spirit in the daily life.

Being consecrated helps us to take up cheerfully the duties nearest to us. Home is made brighter, sympathy for others more acute, and our opportunities for working in the Master's service recognized more quickly Time spent on self may be shortened, but time given for others' good is wonderfully lengthened, and we surprise ourselves when we attempt to count up the little kindnesses done in a single day or week.

A father or mother consecrated exerts a wonderful influence; a boy or girl consecrated affects the conduct of companions; a consecrated Sunday school teacher becomes a power; a business man, clerk or workman when consecrated can't help but shine as lights in the world no matter where they are placed. It is this kind of consecration that makes the best kind of citizens in this world and prepares for citizenship in heaven.

THE TRIUMPH OF PRINCIPLE.

A Japanese young man who had embraced the Christian religion records in his diary the following incident, which illustrates how a firm stand for the right will be honored of God to the confusion of evil doers. It was in the year 1883 that he in the employ of his government hired a boat at Port "Barbaric," on June 6, and rowed by four sailors started for Cape Eagle to study the neighboring sea bottom. Of his experience on this trip he writes as follows:

This boat excursion during my stay in the little island of S., I specially remember as one when my temperance principle was put to quite a test. Still tenaciously holding teetotalism as a part of my Christian profession, I was scrupulously careful not to touch the fiery liquid even if presented with the most plausible reasons. As was hinted in a former chapter, liquor drinking forms a large part of my national etiquettes, and to refuse cordial cups is to refuse friendship and intimacy solicited by one who presents them. And in no other respect was Christianity a sorer thorn in my flesh when travelling in the capacity of a government official, than in this constant fear of offending my hosts when asked to partake of friendly draughts of rice-beer. But the sacred pledge was not to be foregone; so I persisted.

"But a new trial was to be met at Cape Eagle, for there at the utmost outskirts of civilization, in a lonely fishing village, 'Hotel No. II' was the only house where travellers could find shelter at night. And the host of the hotel was a confirmed drunkard, known throughout the whole island as a Bacchus out of a beer barrel born, and whose admiration for the 'holy water' was so intense, and generosity toward his fellowmen so jealously strong, that he would not allow any mortal to pass a night under his roof without sharing his elixir with him, and so adding one more praise to the liquid that makes even gods to rejoice. I was told that not a single person had ever been known of having had a courage of refusing his cup when presented by his imperious hand, and that once in my life at least I must put my teetotalism by if to the Cape I must go. My answer was, 'To the Cape I will go, but the drink I will not touch.' The little community that sent me out was taken up with quite a fuss over the possible outcome of a singular contest which was to take place between the upholders of the two diametrically opposite principles.

"It was near the dusk of the day when I found myself at the gate of the much dreaded 'Hotel No. II.' The man who received me there was an old man of some sixty years of age, haggard in appearance and short in stature, and wearing unmistakable signs of alcoholic medications of a lifetime. I at once recognized in him the man so much spoken of throughout the island, and I was on my guard to behave myself accordingly. All the courtesies and welcomes of country hotel keepers were entirely lacking in him, and I had to tell him of my official dignity before he agreed to grudge me a shelter for the night. After bathing and tea-drinking as usual, the matron of the house came to me, and asked me to 'drink' before the supper. 'Not a drop of the liquor, madam,' I resolutely replied, assured that everything depended upon my first answer. She retired, and in a moment a young man appeared with a wooden stand, upon which were arranged white rice, vegetables and boiled shell fish in due order. The day's exposure to sun and sea prepared my stomach for the speedy consumption of the plain supper. Then I waited for the real tug of the battle, when the old man would appear with a bottle in his withered arm. But it was not so to be. Soon a bed was prepared for me, and without any interruption, I passed a sweet peaceful night. I thought my friends had merely frightened me, and the whole story of the old man's demoniacal habits was manufactured solely for this purpose.

"The next morning after breakfast, I was again in my boat. My men on their oars, my anxious inquiry was about the eventlessness of the night before. The whole mystery was now explained to me. 'The hotel-keeper was the same old man,' said one of my men, 'but it was you, my young lord, who made the whole household so quiet last night. He told his servants that he himself would not drink for the fear that he might disturb the young guest, at which the whole family was taken with surprise, though not thankless on that account; for now for the first time since they entered the service of the drunkard master, the night was to be without murmurings and brawlings and other confusions.' 'Yes,' said another of my men, 'the matron expressed her thanks for the blessings of the night before. She said this morning before we left the house, that the sleep she enjoyed last night was the most delicious she ever had.' 'Victory!' I cried out; and as I was preaching to my men the horrors of the drinking habit, and the power of brave resistance, heaven itself seemed to have joined in our triumph, for soon the wind veered to our back, and distending our full stretched sail, wafted us proudly into the harbor, there to tell my anxious friends of the victory that crowned my steadfast denial—Bacchus himself disarmed of his bottles, and a peaceful repose given to his innocent household."

READY FOR A WHIPPING.

Bishop Fitzgerald, writing in the *Wesleyan Methodist Magazine* on "The Negro Preacher Before the War," among the interesting matters gives the following incident, one of many which cast a ray of sunlight among the somber and sometimes lurid shadows which overhung the pathway of those who were "in bonds."

The *Ante-bellum* negro preachers were the product of the times and differed from the mass of their race only in the fact that they were shrewder and more eloquent. Among them were many men of piety, good sense, and burning zeal. In others there was a combination of cunning, superstition, excitability, and volubility almost indescribable.

"To the former class belonged a noted negro preacher of Culpepper county, Virginia—an old man of blameless life and venerable appearance, who so entirely commanded the confidence of the people, and whose influence with the people of his own race was so wholesome, that no one thought of enforcing against him a statute existing, which required that any gathering where six or more negroes were assembled a white man should be present. Despite this statute, Uncle Jack came and went as he pleased, trusted by the whites and venerated by the blacks.

"At one of his meetings a party of mischievous young white men planned to have a little fun at the old man's expense. Waiting near the door of the rustic chapel until the service was concluded, the party approached the old preacher, and their spokesman said: 'Old man, we are officers of the law, and patrolling this beat. You have violated the law, and we are going to whip you for it. Come along with us."

"They led the way to a thicket near at hand, Uncle Jack followed in silence.

"'Have you nothing to say, old man?' asked the spokesman.

"'Nothing, master,' said Uncle Jack.

"'Perhaps you don't think we really intend to whip you,' said the young man, 'but we will. Have you nothing to say to that?'

"'No, sir,' said Uucle Jack, 'I have nothing to say. The fact is, master, I have often wondered that I have never been whipped before. St. Paul was a much better man than I am, and they whipped him almost everywhere he went. I have preached much longer than he did, and never had a whipping in my life. Seems to me, my young masters, that I ought to have at least a few licks.'

"The young men looked at each other in confusion, and it is needless to say that Uncle Jack was not whipped.'

A soft answer turneth away wrath; and a little of Uncle Jack's humility might be useful to many a preacher, who having never had a whipping in his life, yet complains of persecution!—*Common People.*

The most remarkable Sunday-school in the United States consists of the telegraph operators on the line of the Nashville, Chattanooga & St. Louis railroad. It was organized by President Thomas, an earnest Sunday school worker. An operator at Nashville acts as teacher, questions and answers are sent down the line, the teacher makes his comments in the same way, and the class is dismissed.

THE SONG OF THE CHRISTIAN LIFE.

REV. S. F. HARRIS.

A musician whose sense of music was remarkably acute narrates how on a certain occasion he entered a church. The singing at the time happened to be most discordant, a torture to any good ear. His first impulse was to hurriedly leave the church. "But this," said he, "I feared to do, lest offence might be given; so I resolved to endure the torture with the best fortitude I could assume, when lo! I distinguished amid the din the soft clear voice of a woman singing in perfect tune. She made no effort to drown the voices of her companions, neither was she disturbed by their noisy discord. But patiently and sweetly she sang in full, rich tones. One after another yielded to the gentle influence, and before the tune was finished all were in perfect unison."

This incident is a message to those who complain that they have but little influence and that they cannot do any good. It is indirectly a message also to those who are professors of Christianity but are not careful enough about being practisers of the faith they profess.

There is nothing, humanly speaking, that will so soon put to flight the discord of sin, and elevate that which is discordant to the harmony of the kingdom of heaven, as the patient and sweet song of the happy, holy Christian life. It has been well said, "Most men overrate their talents and underrate their influence." A consistent life exerts far more influence than we ever acknowledge. It is this truth that we would have every one realize and then lay to heart.

Where do most people get their idea of religion from? As we well know, the careless and irreligious man does not read his Bible, and so he does not form his opinion of religion from that source. He does not pray to the Holy Spirit for His enlightening help, and so he does not gain the teaching he might do from the Comforter, who will guide into all the truth. He does not as a rule attend any place of worship; and therefore he does not profit by the explanation given there of the holy faith. Or if he does, as a respectable citizen, go to the house of God, his attention is generally given to other matters, and the services of the sanctuary have little to do with his estimate of the worth of piety. It is not what the Bible says, or what the clergyman says, that forms his idea of the character of Christianity, but it is what the Christian *is* and *does*.

Though the Bible is a closed book, and the minister's practically a silent voice to him, that other thing, the Christian example, is always an open book, a living voice which he cannot help noticing. It is this, under the guidance of God's Holy Spirit, that triumphs. It is this that often bows the opposing ranks of worldliness and sin. It is this that silences the ready tongue of the scoffer. It is this that makes the oath die before it is half uttered. It is this that makes shame take possession of those who seemed to have done with shame. The voice of a consistent holy life is heard above the tumultuous babel of those who are slaves to the world and seeking to become independent of God. It is this that arrests the attention, and thus, the ground being prepared, the good seed of the Word is received when it is dropped.

The steady and clear singing of a bright and happy Christian life often wins victories where victory seemed almost out of the question. The victory may be won by one lying on a sick bed. Laid by God there, in utter helplessness, he may be the winner of a victory to which those of Marathon and Waterloo were as nothing. He may be the conqueror of another's indifference. He (and yet not he, but Christ in him) may be the vanquisher of Satan. The unfaltering voice, which may be heard in the notes which we may call resignation, patience, suffering with Christ, will often attract the neighbor whom preaching proves itself powerless to touch.

Or the victory may be won by the timid daughter in the family, or by the young man in the workshop, or by the boy at school. Yes, by living a straightforward life as consistent believers in the Lord Jesus, and with him as our Saviour and Guide, we may win many to think there is something in a gospel that can produce such a life.

A striking example of the power of a simple, consistent life was given a few years ago. In one of the United States there resided the owner of a saw mill. Unhappily he was an infidel, and without regard for the Sabbath. The mill was as busy on the holy day as on any other day. But in course of time it was observed that it was always quiet for some minutes twice in the course of the Sunday morning. Those intervals were always at the same hour: the time when the congregation of a neighboring church were assembling and dispersing. The explanation was given by the mill owner himself. The mill was stopped just at the time when a certain member of the congregation passed. The infidel went on to say that this godly man professed just what the others professed, "but he *lives* also such a life that it makes me feel bad *here*" (putting his hand upon his heart) "to run my mill while he is passing." Surely that consistent life was exerting no little influence. Let this incident give courage to those who are discouraged because there seems no field of work open to them.

Sing on, brave Christian! heed not the scorn—

> "Cast care aside, lean on thy Guide;
> His boundless mercy will provide;
> Trust, and thy trusting soul shall prove
> Christ is its life, and Christ is love."

—*Am. Messenger.*

A FATAL DISEASE.

A merchant learned that a favorite clerk had won a prize in a lottery. He called him up to the desk and discharged him, with the following remarks: "I have been in business forty three years, and have yet to see the first man who gambled and remained absolutely honest. Twenty years ago I would have tried to cure you. I am too old now to take on new worries. Remember that I told you that the gambling habit was a *disease fatal to honesty* and almost incurable." The young man secured another position, from which he was discharged inside of two years for stealing.

It is well to try to reform men, but it is not safe to give them too many opportunities to add to their sins. When a man is proved to be a thief, the man who trusts his own or others property in his hands may lead him into temptation, and help him on to ruin. If a man is converted, and confesses and forsakes his sins, then he may be helped; but there is little use in trying to cover up the devilries of an impenitent thief or rogue, and thus giving him a chance to wrong us and others on a still larger scale.

—*Selected.*

SHUN THE APPEARANCE OF EVIL.

Ezra A. Cook, in leading the prayer meeting recently in the First Congregational church of this city, Chicago, closed the meeting with the following practical remarks:

I hope we have all been faithful in applying the searching Scriptures read in the early part of our meeting to ourselves as to our neighbors. It seems to me that if we will govern our daily actions by those rules, we shall not go far astray. Surely if we have the spirit of obedience to the command, "Whatsoever ye do, do all to the glory of God," not one of us will go to the theatre, play progressive euchre, or any other euchre; and none of us who vote will even be tempted to vote for the keeper of a saloon, brothel and gambling house for alderman. And ought not the brother who defiles himself with the vile weed to consider prayerfully what God's Word says about defiling the temple of God, and ask God either to take away the appetite, or give him strength to resist the temptation, especially if he has boys of his own? And ought he not to consider also the good of other people's boys? And how can a Christian retain connection with a secret society that denies Christ or breaks the Sabbath with the command ringing in his ears, "Have no fellowship with the unfruitful works of darkness?" I do not think I am inclined to be pessimistic, but it does seem to me that the church of God has a fearful responsibility resting on her at the present time, and especially upon those of her members who are parents. The proverb, "Like father, like son," used to be often quoted, but young America is progressive, and the proverb now runs, "The son is like his father, only more so."

If the father stands by the grand old party, with its high licensed saloon, he may well expect his boys, and other boys that he and they can influence, to patronize the saloonist that stands by this father's grand old party. If he patronizes Sabbath-breaking transportation companies, passing a dozen evangelical churches on the way to reach the church of his choice, the more prominent and useful he may be in that church, the more likely his boys will be to drop out of Sabbath school and church at an early age and spend the day in some place of amusement. Parents who read the daily papers on Sabbath may reasonably expect their children to read the blood and thunder novel.

In many cases the Sabbath school teacher has the responsibility of a parent, as to his or her example, and those parents and teachers who "remember the Sabbath day to keep it holy," and who "call the Sabbath a delight, the holy of the Lord, honorable," and who walk humbly before God, may expect their children to accomplish much more good than they have been able to accomplish owing to greater ability and opportunity.—*The Cynosure.*

"Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee.
Numb and weary on the mountains, wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee, and together both shall glow.
Art thou stricken in life's battle?—many wounded round thee moan;
Lavish on their wounds thy balsams, and that balm shall heal thine own"

—*S. S. Times.*

THE MENNONITE.

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A. B. SHELLY, ALLEN M. FRETZ, A. B. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., SEPTEMBER, 1895.

The president of a large banking house issues an order prohibiting the attending of horse races on the part of all the employees of the establishment. The prohibition is made on the ground that a young man who will expose himself to the temptation for gambling and all the evils connected with the race track, is not a safe person for a position of trust What is here expressed and implied as to the demoralizing influ fluence of horse racing is alike applicable to all kinds of professional "sporting," games of chance, lottery, and every sort of gambling. The young man who becomes entangled in the fascinations of any of these things is not on a good way to win or retain the confidence essential to success in a business way. The character of such a one is always discounted, while a solid Christian character, a pure and steady life stiving after that which is high and noble, is always and everywhere at a premium.

Those readers of the MENNONITE whose participation in the open discussion of the topics suggested from month to month would be greatly appreciated and would help to enhance the interest and efficiency of our paper can be counted by the hundreds. Yet of all these only one responded this month. We thought the subject so attractive that many would be unable to resist the impulse to write. But they all with one accord began to keep mum. Thanks to Brother Taylor, however, our class is not quite broken up. His pithy remarks on the subject will be read with interest. May we not look for a host of contributors to join again next month and make up for the shortcoming of the past? The topic for October is:—*What can we do as Christian citizens to promote the cause of good government?* And here is one for November:—*What is wrong about Sunday newspapers?*

CONFERENCE NOTICE.

The Eastern District Conference will convene in the West Swamp Mennonite Church, Bucks County, Pa., on Tuesday, October 5th, 1895 Conference services will begin at 9.30 A. M., and will be conducted by W. S. Gottshall and Solomon Ott, after which the Conference will be opened for business. It is hoped that we may have a complete representation of all the congregations connected with the Conference. The congregations are requested to respect the resolution of the last Conference in reference to their representation, as well as the Constitution, Section 4. Article 6–7.

W. S. GOTTSHALL, Secretary.

"THE HOPEFUL SIGNS OF THE PRESENT."

Having painted a picture in sombre colors on the three greatest evils of the present, I gladly avail myself of the opportunity offered by the Editor to take another point of view. Among the signs of the time which give me courage and hope are these:—

1. *A gradual regeneration of the churches.*—This is evidenced by the unparallelled success and magnitude of the Christian Endeavor movement; a movement along purely spiritual lines. It is also shown in increased home missionary effort, more rational evangelistic methods, and interdenominational fraternity. The church is the salt of the earth: it keeps society sweet, as nothing can. Hence, improvement here is evidence of the returning or increasing moral vigor of society.

2. *Universal municipal reform.*—The pendulum of politics is swinging back toward the side of clean government. Progress of the world is like the slow encroachment of the sea. The waves break and roll back; the tides ebb and flow; and to the by-stander no progress is apparent. But measured by the interval of centuries, the whole coast of a continent is found to sink. So civilization moves; not by a straight path to a visible goal; but by ebbs and flows. If we compare decades we may find despair in our hearts. But looking back over the centuries, I thank God and take courage. I think the average child in our Sunday Schools knows more of the Kingdom of Christ than any of the Apostles did prior to Pentecost. We have had a carnival of municipal corruption all over this land. The tide has turned. There is a universal determination that "the rascals must go." When the smoke clears away, it will be found the advantage is with the hosts of righteousness.

3. *Hard times.*—It may seem paradoxical, but I get comfort out of hard times. It shows that God has not given us over to perdition yet, for whom he loveth he chasteneth. Revivals of religion have usually been coincident with hard times. When the Jews prospered they forgot God and worshipped idols. So do we. Hard times break our idols. They give people time to take an inventory of spiritual assets, and to discover that stocks and bonds are not negotiable in heaven. Thank God for adversity.

New York, Aug. 5, '95. JOSEPH S. TAYLOR.

CORRESPONDENCE FROM HEREFORD.

On Saturday, August 10th, our congregation had harvest home thanksgiving services on which occasion the pastor spoke on the text 2 Cor. 9: 10–11. In many places these services have of late years come to be held on the Sabbath at the time of the regular services; but our people prefer to keep to the good old custom of taking a special day off from the week day occupations for a service of praise; and aside from communion seasons, there is no occasion throughout the year when the members come out more generally than at the time of this harvest festival. Neither the extremely warm weather nor the many things going on in the neighborhood attracting attention could prevent the gathering of a large congregation. May this united public thanksgiving be a true indication of the grateful lives of the participants and the grateful use, on their part, of the blessings received.

In the afternoon the brethren of the old church held a similar service in Boyertown, where Brother John Brubaker, of Lancaster County, was present and preached the sermon. On the following day (Sunday) Brother Brubaker spoke in the old church here in Bally in the morning, and in the afternoon in our church in the English language. Both services were attended by members of both congregations and all seemed to rejoice in the spirit of reunion and brotherly feeling manifested in these meetings. The plain and impressive presentation of Gospel truth by the Brother will, we trust, bear its proper fruit among us.

On Saturday, August 17th, there were laid to rest in our old cemetery the remains of one whose face years ago was familiar in this neighborhood and congregation, Mrs. Judith Clemmer, widow of Minister Samuel Clemmer. She was brought here from Philadelphia, where she had lived for more than twenty five years. Though unable to visit this neighborhood for nineteen years on account of her invalid condition, she was still held in loving remembrance and many attended her funeral, paying their tribute of respect and love for the departed.

On the following day (Sunday, the 18th) we were pleased to have in our midst Brother Albert Funk, of New York, a native of this vicinty and in his younger years a member of this congregation. At the invitation of the pastor he occupied the pulpit and preached an earnest sermon on the Grace of God, taking for his text Titus 2: 11. Brother Albert Saw, missionary to China was also present and spoke in an interesting manner to the School making a strong plea for the cause of missions.

At the time of this writing preparations are being made for a mid-summer festival to be held by the School on Saturday, August 24th, here in the church and the adjoining grove. Several visiting ministers and others are expected to address the gathering and special music is on the program, besides singing by the School and a good time of social enjoyment during the interval between the exercises. May it all redound to the glory of God!

Our Christian Endeavor Society has recently had several especially good meetings. On the evening of August 4th, the subject, "Our Promised Land," furnished the material for a most inspiring program. The many beautiful thoughts about Heaven expressed in the essays, addresses, recitations, select readings, Bible questions, and the songs, setting forth the beauties of Heaven, the way to attain unto it, and the believer's foretaste in this life, were very encouraging and instructive. The meetings continue to be well attended and the interest in this part of the work is well sustained. Four of our number including the pastor attended the Boston Convention and brought back enthusiastic reports of that great gathering.

FROM THE FAR WEST.

Bro. P. R. Aeshliman the minister at Colfax, Wash. writes in the Bundesbote: Under God's blessing our church could be dedicated to Him and His service on Sunday, July 7th. The Lord who directs all things granted us for this occasion a beautiful day. It seemed as if indeed he had prepared the way for it sending two days previous a nice rain so that there was no dust. There were more than three hundred people present. Our church, which perhaps seems to some too large, was filled to overflowing. We had services morning and afternoon in German and English. How delightful the beautiful hymns sounded through the nice large auditorium! [Up to this time they had been worshipping for a number of years in a small school house.—ED.] It makes one feel as if a new star of hope had arisen in this vicinity when one beholds the pretty, snow-white church amidst the green fields. May the Lord own, bless, and establish the work here begun in His name!

It is not an easy matter for us here to build a church in these times when money is so scarce; but we can say with Samuel,—"Hitherto has the Lord helped us." Where there is a will there a way will also be opened. It would be better to have a church paid for before dedicating it but we could not do as we would have liked. We have a debt yet, but with the help that is promised us from friends in the east and with what we can yet make up here this debt can be paid. [The treasurer of our Home Mission board has since forwarded the contributions received from a number of congregations and individual givers, and will gladly transmit further gifts to this purpose.—ED.]

Last Sunday (July 14) we had again reason for rejoicing when four persons were added to our congregation. One, a member of another congregation, united with us, and three received baptism on confession of faith. May the Lord give them grace to remain faithful to him unto the end.

When Nehemiah rode around Jerusalem by moonlight he was distressed to see the city lying waste and the gates burned with fire. Oh, how distressing it is likewise to us dear reader, to see in our land, and especially here in the west, so many yet outside the commonwealth of Israel whom the dear Savior loves! For He shed his precious life blood for them to open the way of salvation and prepare for them a mansion above. To you and to me comes the Master's question, "Who will go and work to-day and with the spirit and the bride say 'Come'?"

FROM UPPER MILFORD.

For over two years and a half the sod on our graveyard remained unbroken. The Lord had graciously spared our number both in the congregation and school the last death in any of our families having been that of Henry Moyer on Nov. 18, 1892. Thus stood the record until the 14th of July when death again entered our ranks taking from us one of our Sundayschool pupils and a member of the pastor's class. Humanly speaking it seems a pity that a young and promising life should be thus cut short, but the Lord knoweth best, for as the heavens are higher than the earth so are His ways higher than our ways and His thoughts than our thoughts. He doeth all things well and we humbly say "Thy will not ours be done." Alice Hiestand has early entered into the higher and better life, into the "promised land" of heaven to which our minds were in these weeks especially directed by the study of the Sunday school lessons.

The door thus opened, death soon entered again. On August 8th another one of our number was called to his reward, not one that was old and full of days but again one seemingly in the prime of life. Albert Moyer after an illness of several weeks passed beyond, whence there is no returning. Thus in the course of a few weeks two families have been bereft of dear ones and we all, young and old, are reminded that our days are in God's hand and we are admonished to pray the prayer of Moses,—"So teach us to number our days, that we may apply our hearts unto wisdom."

"O for the eye or faith divine
To pierce beyond the grave;
To see that Friend and call him mine
Whose arm is strong to save."

POINTS OF INTEREST FROM HERE AND THERE.

Bro. Heinrich Dirks of South Russia is at present visiting in this country. Passing through Minnesota, Nebraska, Kansas, and Oklahoma, he is at this writing probably in Arizona with Missionary Voth and family. Returning from there through Kansas it has been planned to have a large farewell meeting in Bethel College, Newton. We hope he will visit also in the Middle and Eastern districts on his homeward way. Bro. Dirks formerly was a Missionary in the East India Islands, where he labored from 1869 to 1880. His health failing he was obliged to return home where he is now the Elder in the Gnadenburg congregation. His interest in mission work is not abated. He is the authorized representative in Russia of the Mission Society under whose direction he labored in Sumatra. It will be of interest to our readers to recall the fact that when in 1872 our General conference was ready to send out Bro. S. S. Haury as our first missionary it was at first proposed to seek the establishing of a union with the Amsterdam Mennonite Mission Society and to send Bro. Haury to labor side by side with Bro. Dirks. Though the Lord providentially directed our laborers to another field, our people have always observed with interest the work of our brethren in the east.

The people at Dalton, O., have enlarged their church. The building has for some time been too small for the congregation and Sunday school. Moreover the Middle District Conference and S. S. convention is to be held there this fall and the brethren seized the occasion to make the extension. Why should not churches as well as, or rather than, barns be enlarged as God prospers us in our labors? This congregation was organized eight years ago with eighteen members.

In Irving, Ore, the little congregation is prospering. Judging from reports they have a well-organized, active Sunday school under the superintendency of Bro. D. S. Steiner, and a young people's society organized last spring. Recently eight persons were added to the membership of the congregation.

OBITUARY.

Judith Clemmer, daughter of Audrew and Catharine Gerhard, was born near Kraussdale, Lehigh County, Pa., on March 18, 1828. On November 11, 1851 she entered the bonds of Holy Matrimony with Rev. Samuel G Clemmer, continuing in this union until February 16, 1870, when death severed these sacred bonds and she was left a widow. The union was blessed with six children, three sons and three daughters. Two daughters, one in infancy and the other at the age of 18, preceded the mother in death. On August 14, 1876, while the deceased was on a visit to her parents, she was suddenly stricken with paralysis, when for weeks she hovered between life and death, but finally rallied only to continue an invalid for life, nineteen years, less one day. During all these years her only daughter living, with self-sacrificing devotion, patiently and faithfully gave her every possible attention. During the last three weeks she suffered with a severe attack of dysentery, bearing it all with Christian fortitute and submission until Tuesday eveuing, Aug. 13, at 5 o'clock she quietly but sweetly breathed her life into the hands of Him who gave her existence and to whose service she had consecrated her life. She was aged 67 years, 4 months and 25 days.

Born of Christian parents, and endowed with strong Christian character, she was well fitted for the arduous duties that fell to her lot as a minister's wife. Though born in the Swenkfelder church, she united with the church of her husband, in which relation she continued faithful until death. During the thirteen years that I was her pastor, though not able to attend the sanctuary service, she was always deeply interested in the welfare of the church, and delighted especially to learn of any forward movement by which the Master's cause could be advanced, supporting the church in her various departments, especially that of Missions, with her personal contributions. Every communion season was for her an occasion of self-examination and grateful praise. While the congregation would be gathered in the sanctuary, she, seated in her sacred corner, would commune with her Lord, waiting to have brought to her some of the emblems by which she joined with the congregation in commemoration of the suffering and death of her blessed Redeemer. Forty times, I think, we thus gathered with her during these thirteen years.

One thing her pastor always knew, and that war, that the wings of prayer would waft heavenward a petition in his behalf. During a very trying season, when our faith was severely tested, after having been before the Lord with our troubles in united prayer, she said, "Be of good courage, I am praying for you." Thus with the effectual fervent prayer of faith she communed with her Lord and sustained a most helpful relation to those around her. She has been called to her reward but the sweet influences of her life and example will long be felt among us.

N. B. GRUBB.

GENERAL CHURCH INTELLIGENCE.

At a special Conference held in the rooms of the Mennonite Home Mission, 145 W. 18th St., Chicago, Illinois, "to consider the interests of the Home Mission at that place," the following resolution was finally passed:—*Resolved*, That we as a special conference recommend that the Home of the Chicago Home Mission be closed; but also recommend that the mission work be continued by members residing in the city, who support themselves by attending to other duties. This work should be continued in this manner until the Church shall make provision for a mission under her charge in the city.

The *Schwenkfelders*, a small church named after their founder, Casper Schwenkfeld von Ossing, which had its origin in Silesia, Europe, have a number of churches in Montgomery and Lehigh Counties, Pa, where they also have a flourishing institution of learning, the *Perkiomen Seminary*, located at Pennsburg, Pa. This school has been so well patronized of late that the present buildings have become entirely inadequate to accommodate all the students. An addition is now being built for which upwards of $20,000 have already been subscribed. The Schwenkfelders are also about starting a mission in Philadelphia, where a number of their members are living.

Ten years ago four branches of the Methodist Church in Canada were consolidated into one. Since then Methodism has made remarkable progress in Canada. The membership has increased from 169,803 to 260,692, and the number of ministers from 1633 to 1900. Of the 200,000 citizens of the city of Toronto 30,000 are Methodists. Toronto is one of the most religious and best regulated cities on our continent. There are no open saloons, nor any street cars running on Sundays, and the Post office as well as all places of business are closed on the Lord's day.

At the approaching Methodist Conference two vital questions will be brought anew before this body upon which it will have to give a decision, either for or against them. These questions pertain to the time limit of their ministers and the admittance of female delegates into Conference. The sentiment on both these questions seems to be divided, some being in favor of entirely abolishing the hitherto existing time limit of their ministers at the same place, so that they may be retained for an indefinite period of time, and others on the contrary oppose this innovation, as they call it, upon the original methods of the Methodist Church. The same diversity of opinion exists in regard to the admittance of female delegates.

Eight Seventh day Adventists of Rhea County, Tennesee, have been sentenced to serve terms of from seventy five to ninety days in the county prison, for doing common labor on Sunday. This apparently seems cruel, as these men profess to follow the teachings of their consciences in resting on the "seventh day" and working on Sunday. Yet as the laws of the State forbid all unnecessary secular work on Sunday the Courts could not do otherwise than sentence them, after they were found guilty of transgressing the statutes of the law. We have reason to expect however, that the authorities of Tennesee will deal equally as strict with all others who are transgressing the Sunday laws, and who are doing it, not as a matter of conscience, but for the sake of earthly gain. We have reference to the business of the saloons, the railroad traffic, and all other similar secular engagement on the Lord's day.

MISSION DEPARTMENT.

EDITED BY A. B. S.

Extracts from late Reports of our Mission Workers.

Brother J. S. Krehbiel writes: "Our meetings with the Indians have been continued as before. During the latter half of the quarter they were not as well attended as they had been before. This was partly due to the fact, that during the past three months efforts have been made on the part of the government to compel the Indians to move upon their allotments and lead a more settled life. This occasioned no little dissatisfaction among them and no doubt induced some of them to stay away from our services. I hope however the government may succeed in its efforts in settling the Indians on their allotted lands, as this can only be to the good of this people.

"Last Sunday we told our Indians that we for the coming year would move back to Darlington, and that consequently some changes would have to be made at Geary. As I could not be with them every second Sunday as heretofore, we would divide the work at Geary among us and would alternately visit them every second Sunday. Chief Left Hand expressed his regret on our leaving them and requested us to visit them as frequently as possible, and urgently requested us to meet with them at their camp meetings and speak to them from the Word of God. I expressed my willingness to do so, and with the Lord's assistance I hope to be able to continue my work at Geary to the blessing of the Indians."

From Brother Petter's Report.

Brother R. Petter writes: "Two objects have made our work more difficult during the past quarter than it had been before, the unsettled and scattered condition of the Indians, and the missionary efforts of other denominations upon our field. Various things combined to make the Indians especially unsettled and uneasy during the past quarter. In the spring they had to cultivate their fields. Then the one had no plough, another was in need of seed grain, etc. This made it necessary for them to go to Darlington and other places to get these needed articles. Then came the order from the agent that every family should move upon its allotted land. This was like a stone thrown into a bee-hive. It occasioned much agitation and excitement among them. However the order seems thus far to be very little heeded. On the contrary they are moving about more than they did before, whereby much precious time is squandered. Then the purchase fever took hold of them. As the Indians are to receive their interest money from the government during these months, white traders are selling to them on credit, taking as security mortgages on their ponies, wagons, etc. As the prices of our Cantonment trader were, as they thought, too high, they all went to Darlington and El Reno to make their purchases. So they were almost constantly moving about, which was the cause of great hindrances in our work among them. We had to adapt ourselves to the circumstences, and by doing so, opportunities were offered us to speak to them from the Word of God, and to administer to the sick and needy that which pertains to the good of the body and the soul. In spite of their unsettled and excited condition the Indians were always willing and derirous to hear the Word of God, and they received us in a very friendly manner whenever we met them.

"They came to church services regularly, so that our church was nearly filled. The attendance was better duriug the summer than we had expected it would be. They are not only attentive while at church, but after they have gone away they tell one another of what they have heard. We have good ground to believe that they do not hear the Word of God in vain. Some of them are making some efforts to keep the Sabbath day, and they say that they are willing to do what the Word of God tells them to do. The agent informed me that the Indians told him, they were now hearing the Word of God and they were trying to live in accordance with its teachings. Some time ago I met an old Indian who two years ago committed a crime, on account of which he is hotly persued by the government officials. At first he seemed cold and quiet and I had reason to believe that our meeting was disagreeable to him. But as he after a few moments attempted to speak he completely broke down with tears. He was the first old Indian I ever saw thus weeping. After a while he gathered himself and said: 'I have done wrong and I am tired of it. Let them come and shoot me for the evil which I have done. Of them I expect no mercy. But perhaps the Great Spirit will be merciful to me'. And he again began to weep bitterly, as did also his wife who was with him. I told him that God had sent His son into the world for such 'meek and heavy laden ones,' etc. 'Yes', said he, 'I was told what you said in meeting on Sunday out of the Book of God, and I therefore desired to see you once more.' He invited me to visit him, but the next day he had to flee from his persuers. A magician who had never attended our meetings before, came the last time. After the services were ended he in company with another magician came to me. For a while they sat quietly and smoked, as is their custom. Then the first one began to speak, and said, 'To-day is the Lord's day, a day on which we are to speak only good things, let my heart therefore speak well. Never before did I come to your meetings. But last night I had a dream. Before me stood a *nist avego* (a white man of old) and said, arise and hear me! I arose and heard him and was persuaded that I should come to your meeting! Yes, we know this house is the place where we Cheyennes can worship the Great Spirit. Continue your work and teach us the good way.'"

"The old Indian who had opposed the building of our church, came to me and said, 'Believe not that I hate this building, no, I love it. I hear that good words are spoken in it, but I do not yet go there.' Upon being asked why he did not come, he said, 'Because I can not do what the Word of God teaches. Therefore I will not go and hear you and afterward not do what you say. I hear what the Cheyennes say, they speak much about it, but I will first see whether I can do the good and then I will come to church.' Now these examples signify not a great deal. They are only straws. Yet with a people as reticent as our Indians are, such expressions are encouraging testimonies which show that our labor in the Lord is not in vain. They give us much courage and fill our hearts with gratitude towards God.

"On account of the short evenings and the unsettled and excited state of the Indians during the day, our evening schools had to be discontinued during the summer. It is our object however to start these schools again in the fall. The success of them will be greatly dependent upon the outward condition of the Indians. If the order of the agent that all the Indians be settled on their allotted lands is strictly carried out, many of the Indians will live at such a distance away that they cannot attend an evening school. How this will effect the attendance at our church services, the near future will reveal. At all events we will be obliged to move about more than we were accustomed to do thus far. Hitherto the Indians lived in camps and villages and thus we were enabled to see and to speak to many of them at a time, without being obliged to spend much time on the way. In the future this will be quite different. The Indians will settle themselves either in small villages or as individual families, all over the country and it will require fully half again as much time to visit them than hitherto. Besides this there is the danger of not finding any Indians after having made a long journey to their homes. Otherwise this scattering them will have the good effect of inducing them to labor for their own livelihood, a thing which must not be underestimated."

Brother Petter writes further of the missionary efforts other churches are making among the Indians of our field. The Episcopalians have a missionary stationed at El Reno, who works among the Cheyennes and Arapahoes at Darlington and its surroundings. He works by means of interpreters. He has already baptized a number of old and young Indians. The Congregationalists have a missionary stationed at Darlington who has commenced the study of the Indian language, which he expects thoroughly to master. He has commenced to hold regular services for the Arapahoes. The Methodists are about to establish a mission in Arapahoe City in the vicinity of our brother Horsch. They have also begun to work at Darlington, although they do as yet not have regular stated meetings there. The Baptists are working among the Cheyennes at Kingfisher and among both the Cheyennes and Arapahoes in the vicinity of Garden Plain. Besides these the Presbyterians are beginning work at the Washita. Thus all our mission stations, besides Cantonment, are surrounded by missionaries from other churches, who are, in part at least reaping from the seed sown by our brethren during years of hard labor and severe trials. In view of the labor done by our church here and the money expended upon it, it seems only just and fair that our work should go on, unmolested by others. Yet experience teaches that the evil effects of a *divided* Christianity must make themselves felt even upon the missionfields.

From Brother J. J Kliewer's Report.

Brother J. J. Kliewer writes. "Our Indians hear the Word of God gladly. The history of our Saviour, his promises of eternal life and the blessings for the present life are interesting and agreeable to them. But when the Gospel becomes a two-edged sword that pierces through and reveals to them the sins of their past life and shows them the necessity of regeneration and a new life, then they frequently do like Felix did, who said to Paul, 'Go thy way for this time, when I have a convenient season I will call for thee.'

Brother Kliewer then cites examples to verify the above, which our space allows us not to add. here. He further writes of a Baptist mission among the Kiowas, which he in company with others had visited. One station of this mission is situated 25 miles south of Shelly. Here two unmarried ladies are stationed who have an Indian girl as assistant and interpreter. At this station they have a church with 30 communicant members. These Baptist sisters became access to the Indian women by going about in different places and instructing them in sewing. At these meetings they sing, pray, and read from the Word of God. Every Wednesday they have a prayer meeting in their chapel. They have organized a sewing circle with the Indian sisters which meets every two weeks, and the money thus earned is placed in the mission treasury. In this manner the young Christians stand almost daily under the supervision of the lady missionaries and are engaged in useful employment. Brother Kliewer recommends in his report a similar plan for our work and conclusively shows that industrial instruction and intellectual training should go hand in hand with the preaching of the Gospel. The brother's report is replete with practical thoughts and we regret very much that our limited space does not allow us to give it in full.

Extracts from the reports of our other Workers will follow in our next issue.

RESIGNATIONS.—Both the brethren H. L. Weiss and H. J. Kliewer, the former superintendent and the latter teacher at Cantonment, have resigned their positions. Brother Kliewer has already left Cantonment and Brother Weiss expects to leave by September 1st. Other workers must be appointed to fill the places made vacant by the resignation of these brethren if the school work is to be continued. Brother E. H. Haury, from Kansas, will take charge of our school at Darlington.

HUNGERING FOR EDUCATION.

Of the growing desire for education among the younger generation of Indians the following from the report of a worker in Arizona is a touching illustration:

"One girl who came to school for the first time last year came to us and said she wanted to go back to school, but had no conveyance to the railroad station (a distance of sixteen miles.) We began to look around for some wagon that was going, to see if room could be made for her somewhere, but every wagon was loaded to its full capacity. So we had to tell her that we could see no other way for her but to wait till some other time, and if school was not filled right away she could be taken later on. But Seba was going to run no such chances. Seven of the boys who had been as unfortunate as Seba in the way of getting transpoatation had by that time made several miles towards the railroad on foot, and Seba also decided to walk; fortunately for her she did not have to walk more than a mile before a team overtook her and she accepted an invitation to ride, and a few hours later we reached the depot, Seba again presented herself with a big smile on her face."

Mrs. Mary Reynolds Schauffler, the first single lady missionary in the foreign field, died recently at Rochelle, N. Y., aged ninety-three years. She was sent by the American Board of Foreign Missions (Congregational) to labor among the Mohammedans at Smyrna, where she married Dr. Schauffler, one of the first three American missionaries to Turkey.

SUNDAY SCHOOL.

BY A. M. F.

PRECIOUS TRUTHS.

If you wear the livery of Christ you will find him so meek and lowly of heart that you will find rest to your souls. He is the most magnanimous of captains. There never was his like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold, he always takes the bleak side of the hill. The heaviest end of the cross lies ever on his shoulders. If he bids us carry a burden, he carries it also. His service is life, peace, joy. Oh that you would enter on it at once! God help you to enlist under the banner of Jesus Christ.

PRACTICAL LESSON POINTS.

Lesson 9.—September 1st.

The Fall of Jericho.—Josh. 6: 8-20.

In the capture of Jericho the Lord was the leader. According to his commands every man was in his place. God's voice was to be heard and his presence felt. The people were not to speak, God alone would speak. The very fact of Israel's silence caused the people of Jericho to hear the blowing of the trumpets. When God makes the first inroad on Satan's strongholds there will surely come victory. Six days of faithful walking with God and quietly serving Him, prepared the people for a seven-fold service and a grand victory on the Sabbath. Joshua received the evidence of victory. He gave the signal for the people to declare it. A unanimous shout was given. When Israel *marched together* with God, *expected* victory, and were unitedly obedient, they were ready to harmoniously shout victory over their enemies. They were all of one spirit. Grand lessons for us as soldiers of the cross, and workers with the Lord.

Lesson 10—September 8th.

Caleb's Reward.—Josh. 14: 5-14.

Faithful Caleb, had God promised rights, he humbly demands them, they are granted him. We have God's promises, we may, should remember them, dare appeal with them. They should stimulate us to follow the Lord wholly. Only when we have the witness that we have been faithful unto the end can we have the assurance that we shall inherit the promised blessings. Many people follow the Lord in *part* but not in *heart*; in some things, but not, some times; in a measure, but not with the treasure. Caleb could say, "I wholly followed the Lord." That means, always, in all things, and with all his heart. Do you follow the Lord fully? If not, will you? A promised Hebron lies before faithfulness.

Lesson 11.—September 15th.

*The Cities of Refuge.*Josh. 20: 1-9.

After the division of Canaan and when the people were about to go and occupy their allotments, the command to set about six cities for refuge cities already given to Moses Ex. 21: 13, was renewed. These cities were intended to screen criminals, but to afford a place of protection from the vengeance of the murdered man's relatives, until he should be brought to jail. If found guilty he was to be delivered to the evanger of blood. As soon as God had given them cities of rest, he bade them appoint cities of refuge: thus he provided for their safety as well as for their ease. These cities of refuge are a type of Christ our refuge. Man by nature is under condemnation; Christ paid the debt of sin; by faith in Him we have refuge as to our inherited sin. We are condemned because of our own willful and unwilful sins. Christ is our High Priest and Advocate. Yes in Christ we have a refuge from sin and all its attending consequences. Free from the tyranny of sin. The drunkard surrendered to him and living in him becomes sober; the liar, truthful; the thief, honest; the lazy, industrious: the spiteful, sweet-tempered. Sin can have no dominion over us when we dwell in Him and He dwells in us.

Lesson 12.—September 22nd.

Joshua Renewing the Covenant.—Josh. 24: 14-25.

Joshua thought he had taken his last farewell of Israel, but God prolonged his life and renewed his strength! He improved these last days by calling Israel together to try what more he could do to prompt them to be more devoted to God. After recounting the many blessings received from God requires from the people a public and open profession of their faithfulness to God. As for himself and his family, including his servants, Joshua resolves. Though a ruler, he did not neglect family religion. He gave them his decision before he received their reply. Israel's choice was to serve the Lord. How faithful they were in this their subsequent history teaches us: *We should choose the service of God.* It is a pleasant service while that of Satan is hard and soul and body ruinous. God is a good master, but Satan a cruel master. God's service brings a reward, but Satan's service brings sorrow and ruin. *The choice should be made now.* "Choose this day." To-day is the day of salvation. Now, while yet young. "They that seek me early shall find me." *In serving the Lord we must put away sin.* We cannot serve two masters at once. God wants us to be wholly his. To be holy for heaven.

Lesson 13.—September 29th.

REVIEW.

Twelve Lessons in the Life of God's People.

The following are suitable subjects for review papers:

1. The Commandments; then, now.
2. Idol worship; its scope.
3. How to appear in the presence of God.
4. Inviting others on the Christian journey.
5. Reports from the heavenly Canaan.
6. The lifting up of Christ.
7. Obedience and prosperity.
8. The way through our Jordan.
9. Victory through Faith.
10. Following the Lord.
11. The refuge of God's people.
12. God's service—Satan's service.

The other Sabbath a teacher came across a lot of boys in a coal shed during a rain and began to read and explain things to them, and they were so interested she could hardly get rid of them. It is not the fine class room or fine music the ragged boys want. It is the heart sympathy and personal application of spiritual truth to their understanding and heart that wins their attention and keeps them in the school of Christ. Hold up Christ as the attraction, if you would draw children unto him, as well as those of riper years.

THE YOUNG PEOPLE.

THE MORNING BREAKETH.

Awake, O ye who sleepeth!
Arouse, be on thy guard.
Hear the voice of Him who speaketh,
Be watch and ward.
Prayers from million hearts ascending
He is answering swift and clear,
'Mid strife and turmoil lending
Strength and loving cheer.

Know ye not that He is calling
For workers more and more,
Consecrated for the harvest
About our very door?
Souls a-hungered, drifting
'Mid darkness, strife and ruin,
Hearts He now is sifting
To let the sunlight in.

Behold, the morning breaketh!
Crimson the East has grown.
The Lord is swiftly coming
To claim once more His own.
Let us, then, put on our armor,
Work for Him while we may,
Gather jewels for His kingdom
And the glad eternal day.

C. E. TOPICS FOR SEPTEMBER.

SEPT. 1.—Enthusiasm and what it will accomplish.—2 Chron. 29: 1-11; 31: 20, 21.

SEPT. 8.—Teachings of Caleb's life.—Num. 13: 30-33; 14: 20-24, 30; Josh. 14:14.

SEPT. 15.—How we may help the Sunday-school and get help from it.—Neh. 8: 1-12.

SEPT. 22.—Our Christian Endeaor pledge—its joys, its requirements.—Eccl. 5: 1-7.

SEPT. 29.—Progress in the Christian life.—2 Pet. 1: 1-11.

THE WASTED PIN.

A little girl picked up a pin, and seeing at the time no particular use for it, threw it in the fire. A short time after a carriage came to take her to ride. She was all ready, only she wanted a pin—only one pin, to pin her shawl. She raced here and there for it, and searched the carpet, and the shelves in vain to find a pin, until the driver got tired of waiting and drove away; and so she lost her ride in the park by simply wasting a pin. It is well to heed the proverb, "waste not, want not;" and Jesus says, "Let nothing be lost."

EXCELLENT PICKING.

A Sunday-school boy earned a new suit of clothes, hat, shoes, and all, by digging dandelions and selling them for greens. "When did you find time, Johnny?" said his teacher, who knew he was very punctual at his day-school, besides running on errands for a neighbor. "When did you find time?" "There is most always time for what we are bent on. You see, I pick up the minutes, and they are excellent picking, sir," said Johnny.

Yes, the minutes are "excellent picking," and they are scattered all around us,—everywhere and at all times we may garner these precious jots and titles of the passing time. How much may be done by picking up the minutes by redeeming the time, by improving every hour. "Never be unemployed and never be triflingly employed," was a rule John Wesley laid down for others, and he tried to follow it himself. He who obeys this rule can fill a lifetime with important and earnest work for God and man.

"Swift the minutes pass away,
First the hour and then the day;
Seize each moment ere 'tis past,
Use it lest it be thy last."

ENDEAVORER'S NEW HYMN.

"The Cross and Victory."

The new Hymn dedicated to the Endeavorer's by Rev. S. F. Smith, D. D., author of "America," is enthusiastically received. R. Chase Carrington composed the music. Dr. Smith's new hymn is as follows:

Arouse ye, arouse ye, O servants of God!
His right arm your strength, and your leader his rod;
Oh! haste from the North, from the South, to his call;
His call shall prevail; He shall reign over all;
Farewell to your dreaming; no longer delay;
Go tell the glad tidings; God's hand points the way;
Go forward! go forward! to conquer or die;
God will make sure the victory.

CHORUS.

Haste and bear the banner forth,
East and West and South and North;
Haste to lift the cross on high,
The pledge of victory.
Haste and bear the banners forth,
East and West, and South and North;
Haste to lift the cross on high,
The pledge of victory,
The cross and victory.

The morning has broken, the noonday is near;
Go forward with courage, nor doubt ye nor fear;
Rely on His promise, His oath and His word,
His spirit your helper, His Gospel your sword;
The Prince of salvation is winning His way,
Bring crowns for His brow, joy, joy for the day!
Go forward! go forward! to conquer or die!
God will make sure the victory.

—*Keystone Herald.*

Christ is an example of perfect manhood. In following him our own manhood and character are dignified. No worthier ideals are set before men then those to induce them to become Christians.

Thirty years ago there was no organized Evangelical church, no Protestant school-house, nor church building in the republic of Mexico. Today there are 615 organized churches with 17,000 communicant members, 60 ordained and 60 assistant foreign missionaries, 111 ordained and 164 unordained native preachers; 9 training and theological schools, 33 boarding schools and orphanages, 116 common schools and 347 Sunday-schools. The total number under instruction in the different week day schools is 7,336, and that in the Sunday-schools 9,815. There are ten Evangelical publishing houses from which 13 different periodicals are issued. The following churches are engaged in mission work: Presbyterians, Methodists of both branches, Congregationalists, Baptists, Southern Presbyterians, Associate Reform Presbyterians, Baptists of the Northern Convention, Friends and Cumberland Presbyterians.

MARRIAGES.

SEHL—BAUTZ.—On June 26, 1895, in Philadelphia, at the home of the bride's parents, by N. B. Grubb, John Sehl, Jr. to Miss Caroline Bautz, both of Philadelphia, Pa.

CHRISTMAN—STAR. — On August 7, 1895, at Schwenksville, Pa., by W. S. Gottshall, John R. Christman of Trappe, Pa., and Miss Laura B. Star, of Schwenksville.

REED—SHADDOW,—On August 10, 1895, in Philadelphia, by N. B. Grubb, William K. Reed and Miss Mary Shaddow, both of Philadelphia.

DEATHS.

MOYER.—On August 8, 1895, in Hellertown, Pa., Caroline *nee* Weinberger and wife of Levi S. Moyer, aged 67 years and 27 days. Interment on the 12th at Springfield meeting house. Funeral services by J. S. Moyer and A. M. Fretz.

MOYER.—On August 8, 1895, near Zionsville, Lehigh Co., Pa., after three weeks of severe illness with heart disease, Albert W., son of Wm. G. and Amanda Moyer, aged 25 yrs., 4 mos., and 15 days. Interment was made on the 12th in the presence of a large congregation of mourning relatives and friends, in the Upper Milford Mennonite cemetery. Funeral services by A. S. Shelly assisted by Eli Keller and Wm. Gehman.

CLEMMER.—On August 13, 1895, in Philadelphia, Pa., after nineteen years of suffering from paralysis, Judith, widow of the late Samuel G. Clemmer, who at the time of his death was pastor of the First Mennonite Church of Philadelphia, aged 67 yrs., 4 mos., and 25 days. Funeral services at her home on Friday evening, when N. B. Grubb preached the sermon, assisted by Rev. Albert Saw, of China and L. O. Schimmel. Interment at the Hereford Mennonite church the following day, when A. S. Shelly spoke in german and N. B. Grubb in english.

HOUCK.—On August 5, 1895, in Philadelphia, John R., son of John Z. and Amelia Houck, aged 6 months. Interment in Belleview Cemetery. Funeral services by N. B. Grubb.

KNOX.—On Aug. 6. 1895, in Philadelphia Hospital, Sarah C., daughter of Sarah and the late Samuel Knox, aged 47 years. Funeral services by N. B. Grubb.

FREE WILL OFFERINGS

For our Indian Mission received during the month of July 1895.

From Bethel Cong., Mo., $8.66; Bethel Cong., Minn., $30.00; Mission Festival collection, Bethel College, $12.33; From the Lord's Treasury, Bethel College, $2.00; A sister in Bethel College, $5.00; J. I. Stutz, Hoffnungsfeld, Kan., $5.67; Collection at Children's Festival, Loretta, S. D., $2.10; Mission Box in Cong. at Berne, Ind., $9.95; Birthday gifts, 99c.; Tithe money from F., Berne, Ind., $13.85; Mrs. Yost, Vera Cruz, Ind, $1.00; Salem Cong., Dalton, O., $10.00; Cong. at Franklin, Ia., $3.30; Zion S. S., Donnellson, Ia., $5.25; Anonymous, $25 00.

Thankfully received,
GUSTAV HARDER, Treas.

BOOK NOTICE.

A GREEK LEXICON TO THE NEW TESTAMENT by W. Greenfield, has found its way to our table. To all who are versed and interested in the original language of the New Testament this is a very handy and useful work, in a small and convenient form, bound in heavy manilla paper. The various senses of the words in the original language are explained in english and authorized by references to passages of scripture. Price 25 cents. Address, H. L. HASTINGS,
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